NOVEMBER 29, 1968 — No. 881— 24th YEAR OF PUBLICATION

CALVINIST-CONTACT

CHRISTIAN WEEKLY

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Rev. J. W. Van Weelden, Jan.
Tweedsmuire Ave.,
Chatham, Ont.

TELESKOOP

Financierings-deelname van het personeel bij Philips

Met ingang van december van dit jaar zal het voor employees van het Philips concern in Nederland mogelijk zijn obligaties van hun eigen onderneming te kopen. Het Nederlandse personeel van Philips is thans 80.000 man sterk en de directie hoop met het beschikbaar stellen van de obligaties de kapitaaldeelname van haar medewerkers te verhogen. De nieuwe obligatie-uitgave is bedoeld als een proef voor vijf jaar. Gedurende die tijd kan men nagaan of het personeel inderdaad belang stelt in het betrokken worden in de financiering van de eigen onderneming.

★

De haring verdwijnt

Het ziet er met de haringvisserij in de Noordzee niet te best uit. De Nederlandse vissersvloot moet nu al zover gaan als het zuiden en westen van Ierland en west van de Hebriden eilanden, om een behoorlijke vangst te maken. Volgens vis biologen is het verdwijnen van de haring aan verschillende factoren toe te schrijven. Eén daarvan is, dat de Noorse vissersvloot grote hoeveelheden vis vangt voor de noorse vismeel industrie. Dit heeft tot gevolg, dat de haring veel schaarser geworden is in de Noordzee en practisch verdwenen is in het zuidelijk gebied.

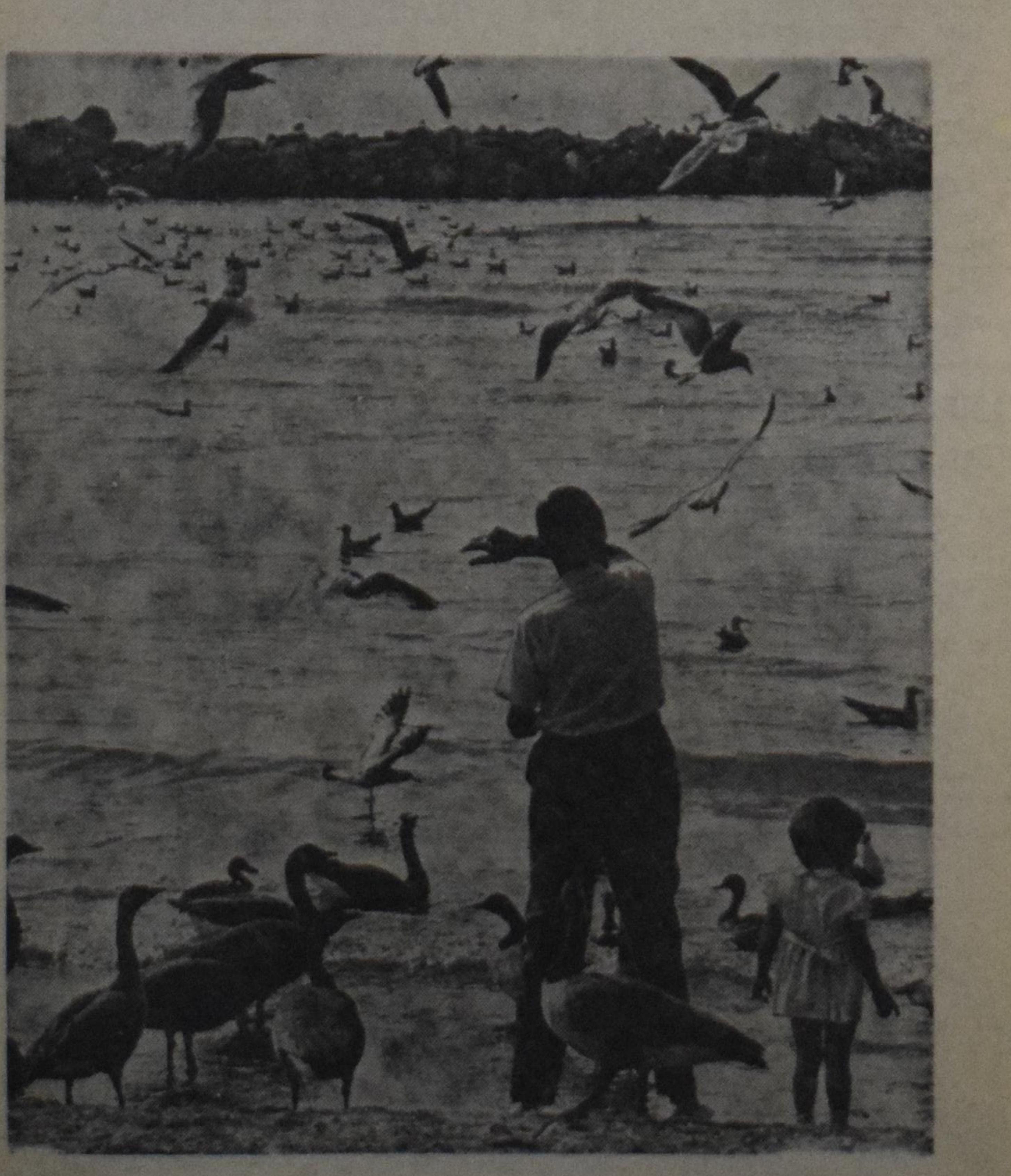
Het enige redmiddel om de terugkomst van de haring te verzekeren is een beperking van het vissen, waaraan alle Noordzee-landen zich zouden moeten onderwerpen. Maar dit is een maatregel die zelfopoffering vraagt. Het vraagstuk is reeds besproken in de Internationale Raad voor Zee-onderzoek, die onlangs in Kopenhagen vergaderde.

★

Operatie per telefoon

Het vierde wereldcongres van anæsthetisten, dat onlangs in Londen, Engeland, vergaderde, heeft een tot nu toe ongekende ervaring opgedaan. Tijdens het congres maakten de dokters een operatie mee, die plaats vond in het Sint Radbout ziekenhuis van de Nijmeegse universiteit. Het ziekenhuis was met Londen verbonden door een directe telefoon, welke de operatie overbracht op een t.v.-scherm. Niet alleen de operatie, maar tevens konden de bloeddruk en de electrocardiogram van de patient worden gevolgd.

Dit experiment was zeer interessant, maar tevens bewees deze demonstratie, dat een dokter op een afstand van honderden mijlen in staat kan worden gesteld om de actie van het hart, van de longen en de bloedsomloop en bloeddruk te volgen en dienovereenkomstig zijn advies te geven, hetgeen in noodgevallen van groot belang kan zijn.



HET IS WEER ZO VER, het nieuwe seizoen heeft z'n intrede gedaan en de dagen beginnen weer kouder te worden. Meeuwen en ganzen strijken neer op het water, waar wat voedsel werd uitgeworpen. Een groot aantal ganzen onderbreken hier hun reis naar het zuiden en blijven dan overwinteren aan de oevers van de Canadese meren. (Telegram Photo)

Historicity and Scripture

By DR. SIMON KISTEMAKER

Reading and interpreting Scripture accurately is a self-evident requirement for anyone who wishes to say something meaningful about certain passages of the Bible. And the interpreter knows that in his exegesis he must let the text of the Bible speak so that Scripture — in accordance with the time-honored saying — may be its own interpreter.

In order to let the Bible speak clearly, the interpreter must determine the character of the portion of Scripture he wishes to explain. He should take into account whether that portion is found in the history, the poetry, or the prophecy of the Bible; he should consider the historical circumstances to which the portion of Scripture refers; and he should keep in mind the difference in character between the Oriental of some two to three thousand years ago and Western thinking of the twentieth century.

However, in his search for the meaning of a certain Scripture passage, the exegete must use every available method provided that the meaning comes forth out of Scripture and not out of the method. The very meaning of the word "exegesis" points to this fact, for the word basically means: "to lead out." Thus to exegete is to explain a certain text or passage of the Bible in such a way that the meaning is brought out.

* * *

For many years already the first chapters of the book called Genesis have been examined repeatedly by those scholars who conduct their studies in areas such as history, literature, geology, and biology. Understandably, questions pertaining to the interpretation of Genesis 1-3 are raised and debated in our circles; and the question whether the interpretation which has been given for generations, if not centuries, is the correct interpretation has gained a prominent place. By means of these questions, the Church is forced to reconsider whether she has understood the true meaning of Scripture.

Yet the Church, if she wishes to set aside the current interpretation of the first three chapters of Genesis, or any other portion of the Bible, must set forth an explanation which comes forth clearly out of the Biblical text. That is not to say that no one may speak about the text in view of studies conducted in areas other than theology. Certainly not. But when the Church comes with a new interpretation, she may not base her exegesis on results derived exclusively from studies outside of Scripture. The very words of Scripture should speak clearly in a sound interpretation of the exegeted Scripture passage thus honoring the basic rule of exegesis: to lead the meaning out of the text.

The task of exegeting Scripture is given to every member of the Church, for in the freedom granted the individual believer he may interpret the Bible without fear of restriction. The understanding is, of course, that the individual interpreter does not bring something from the outside into the text but permits the text to speak. For if the believer explains the text in the light of extra-Biblical studies, he merely advances a hypothesis in his train of reasoning. He can only speak of exegesis when he demonstrates that his interpretation of the passage issues from its words.

* * *

The Church, therefore, may not limit he freedom of exegesis, for a restricted interpretation chokes to death the Church which imposed the restrictions. The freedom of exegesis must be zealously guarded by the individual believer who in this freedom gives life and zest to the body of the Church.

In this freedom individual believers may ask the question whether an interpretation in which the first three chapters of Genesis are considered history is the correct interpretation. For in this freedom a meeting of the minds can take place in frank and open debate in which believers constantly point to the written Word and experience the communal joy of listening to the Word of God.

And in this freedom Christians listen to one another, evaluate each other's views, present challenges with the purpose of building each other in the faith. When the view is set forth that a literal interpretation of Genesis 1-3 is no longer tenable, an evaluation of this view takes place in which the question concerning the Scriptural arguments used to make such an assertion is predominant. Another strain in this evaluation concerns the issue why one wishes to set aside the literal interpretation of the first three chapters of Genesis; why not set aside such an interpretation for the first eleven chapters of this book of the Bible?

In that respect, the Roman Catholic bishops of the Netherlands who wrote **A New Catechism** some years ago openly abolished a literal interpretation of these eleven chapters. This is what they say about the message of Genesis 1-11.

Sacred Scripture speaks of "original sin". It appears most clearly in chapters 1-11 of Genesis and above all in chapter 5 of the Epistle to the Romans. The first eleven chapters of Genesis tell of the origins of mankind—Adam, Cain, Noah and Babel. We know that they are not descriptions of disconnected historical facts. They go deeper. The narratives are symbols in which the kernel of all human history is described, including that which is still to come. Adam is Man. Cain is to be found in the newspapers and may be seen within our own heart. Noah and the builders of Babel—they are ourselves. Chapters 1-11 of Genesis describe the basic elements of all human encounter with God. It is only with chapter 12, where Abraham appears, that we begin to make out historical figures in the past. What is the message of the first eleven chapters, There are four points:

1. God creates and gives growth, as we learn from the poem of creation (Gen. 1) and the genealogies (which are not to be taken literally).

2. Man is clearly meant for friendship with God, as appears from the story of paradise (Gen. 2).

3. Human sin is the third element. From its own bitter experience, the faith of Israel had come to recognize the constancy of this element in human history. Hence the primeval history recounts a Fall four times over: the eating of the forbidden fruit, the murder of a brother, the corruption of Noah's contemporaries and the building of the tower of Babel.

4. But God does not leave man to his fate. He shows himself a God of undreamt-of mercy in Israel. This is also shown in the stories of the origins. Every fall is succeeded by a gesture of grace. When Adam and Eve are banished from paradise, God gives them clothing and promises them that the offspring of the woman will crush the head of the serpent. Cain is given a sign which will prevent his being killed. In the story of Noah, the process of deliverance takes up nearly all the narrative. And after Babel comes at the story of Abraham, which is the beginning of the great restoration which the Son of God was to bring.

The primeval histories are a message of permanent relevance about the basic elements of our life with God: 1. creation, 2. election, 3. sin, 4. restoration (pp. 261-262).

No one denies that the writers of this catechism have not set forth a clear interpretation of the message of Genesis 1-11. They did not stop at the end of the third chapter of Genesis; they took the first eleven chapters. That is clear and no one disputes the fact that in their approach they are consistent.

However, in the presentation of the message of Genesis 1-11, the bishops do not give detailed exegesis, do not let Scripture speak, but say something about the first eleven chapters of Genesis. They call these chapters great symbolical stories about human life, which "express in their own way the conviction that what took place between God and Israel also takes place between God and mankind: a covenant established by God, but thwarted by our sin. This is the profound message of these imperishable stories. They concern us all" (p. 40). All along, the presentation of the Biblical message is about and not out of the Bible, for the emphasis in this approach is more on man's experience in relation to God than on God's revelation to man.

In other words, in speaking about the message of Genesis 1-11, the writers of the Catechism present the Biblical message in terms of man's religious experience illustrated symbolically in the simple stories of Genesis and understood in the complex situations of human life today. The approach from the simple to the complex is that of evolution, and the proponent of evolution does not know quite what to do with the past; for him the past has lost its significance and can only speak to the present *symbolically. Historicity* and factuality have no place in an evolutionistic approach to Scripture; only the symbolical presentation of the Biblical message is relevant and has meaning. Hence not the historical fact is of importance, but the spiritual significance of the story. And it is exactly this spiritual significance which has overshadowed the historical reality of God's revelation.

These chapters are a symbolical presentation of man's religious experience. That is the main thing. And to say that there are historical elements woven into these chapters, so that Genesis 1-11 cannot be called mythological, is not sufficient to safeguard the Bible as God's revelation. Human experiences form the basis of this portion of Scripture and not the deeds of the living God who acts in human history.

* * *

This, of course, raises the question concerning the composition of the first chapers of Genesis. How were these chapters written? What part did man play in the writing of these accounts? If man was used by God merely as an instrument to record divine revelation, Scripture would have been written mechanically. Historically, churches of the Reformation have rejected the mechanical view of inspiration and have consistently taught the organic view. What is the human element in this organic view of inspiration?

These and other questions will be dealt with in a subsequent article.

Geef Uw
ADRESVERANDERING
steeds tijdig op
aan de
Administratie van
CALVINIST-CONTACT

ONTARIO
PROVINCE OF OPPORTUNITY

Government Information

Van het Departement van Arbeid

Proef cursus beroeps-engels voor 180 nieuw-Canadese vaklieden

Meer dan 180 nieuw-Canadese vaklieden, vertegenwoordigende 20 nationaliteiten, voltooiden de eerste 12 weken van een cursus Beroeps-Engels op 18 oktober.

Gediplomeerde vaklieden, komende naar Ontario vanuit het buitenland, moeten slagen voor de Ontario vakexamens voor zij hier werkzaam kunnen zijn. In het verleden straalden velen voor deze examens door een te geringe kennis van de Engelse taal.

De betrokken regeringsinstanties waren het er over eens, dat een redelijke kennis van Eenvoudig Engels even noodzakelijk is als een herscholing wat betreft vaktermen, maten, enz. om de student voor te bereiden voor het vakexamen dat wordt afgenomen in de Engelse taal. Dit was de grondslag voor de proef-cursus, welke een gezamenlijke onderneming is van de Citizenship Branch of the Department of the Provincial Secretary, Canada Department of Manpower & Immigration, International Institute en het Ontario Department of Labour.

De cursus bestaat in een training in eenvoudig Engels en het leren van vaktermen. De klassen voor eenvoudig Engels begonnen in juli. Alle studenten moeten tenminste "Unit 10 English" bereiken in het "Ontario Citizenship Program" om deel te kunnen nemen aan de tweede helft van de cursus.

De cursus Eenvoudig Engels zal gevolgd worden door cursussen in vaktermen, enz. Na het voltooien van deze tweede helft, dienen de studenten hun vakexamens te schrijven zonder hulp van een vertaler. Na deze examens zal een commissie studie maken van de verkregen informatie en de resultaten van de opleiding. Al de gekozen studenten waren gediplomeerde vaklieden, die geen Engels kenden en die een "Provisional Certificate of Qualification" van het Ontario Department of Labour hadden verkregen.

Het is een lange dag voor deze nieuwe burgers van Toronto, die vroeg moeten opstaan om naar hun werk te gaan en vervolgens naar het International Institute moeten komen om gedurende 2½ uur de taal van hun nieuwe land te leren. Hun goede wil en volharding beloven veel goeds voor de toekomst van Ontario.

the Hon. John Robarts
Prime Minister of Ontario

CHURCH ANNOUNCEMENTS

CHR. REF. CHURCH

Called

by Trinity, Edmonton, Alta., Rev. J. B. Vos of Grace, Chatham, Ont.

by Manhattan I, Mont., Rev. A. H. Venema of Richmond, B.C.

by Medicine Hat, Alta., Rev. D. J. Scholten of Exeter, Ont.

by Woodstock, Ont. (as second minister), Rev. J. B. Vos of Chatham (Grace), Ont.

Declined

Vancouver I, B.C., Rev. L. M. Tamminga of Sioux Center, Iowa.

as home missionary for New Glasgow, N.S. (Truro, N.S. calling church), Rev. J. Zantingh of Woodstock, Ont.

REV. J. GEUZEBROEK RETURNED HOME

The Rev. J. Geuzebroek, pastor of the Grace Christian Reformed Church in Scarborough (Toronto) has returned home, after a serious operation. The nature of the sickness was not known, but the signs were not encouraging at all. There was fear that something serious had developed.

After many examinations and consultations the operation took place, and a kidney was removed. Further examinations revealed that nothing was left to worry about and Rev. Geuzebroek recovered faster than was expected.

It will take sometime before he can resume his duties again, but in the home of the pastor and in the congregation there is much joy and thankfulness for the way in which the Lord has heard the many prayers.

Women's Fund for Christian High School District London

Verantwoording van ontvangen gelden:

Strathroy East	$ 172.60
Strathroy West	211.00
London East	209.79
London West	190.28
Aylmer	125.00
Woodstock	52.00
St. Thomas	170.00
Stratford	4.22
	$1,134.89

Zo u ziet, het bedrag is altijd weer de moeite waard. Het is jammer, dat niet meerderen inzien wat zo'n busjesactie kan opbrengen. „Weet u, we hebben op de laatste vergadering besloten inplaats van $1000.— $2.000.— te schenken voor aanschaffing van desks en typewriters.

Als we nu eens wat meer busjes konden plaatsen, dan hadden deze extra uitgave misschien in korte tijd weer terug. Zo'n busje is toch zo gemakkelijk sparen! Ook de kleine kinderen vinden het fijn om er eens wat in te mogen doen.

Als we er een gewoonte van maken ook dit busje neer te zetten, als we onze wekelijkse uitgaven in orde maken voor Kerk, Evangelisatie, Zending, Chr. Education, enz., zit er al wat in voor we het weten.

En het behoeven echt geen dubbeltjes te zijn, al mag dit natuurlijk wel.

Een lady uit Strathroy vertelde, dat zij voor $165.— aan centen had gerold. Denk u eens in, dat is 330 rollen!

We hopen in het voorjaar van 1969 D.V. te bemerken, dat dit simpele propagandastukje zijn vruchten heeft afgeworpen.

St. Thomas — Mrs. P. L. Brobel

'Bethel' Chr. Ref. Church, Dunnville, Ont.

On September 26, 1968, the congregation of Dunnville joyfully experienced the ordination and installation of her pastor-elect, Mr. J. Kerssies.

Many visitors shared the occasion with us. Ministers of the Dunnville churches were well represented as were the ministers of the Niagara area Christian Reformed and Reformed churches.

As the consistory met before the service, they felt the solemnity of the occasion. Last minute preparations were made; then, all went to their respective seats in the church auditorium.

Rev. N. VanderKwaak, pastor of the York Christian Reformed Church and former classmate of Mr. Kerssies, conducted the service.

Rev. G. J. Hoytema, Dunnville's first shepherd, delivered the sermon., His theme, "There was a man sent from God whose name was John" (John 1:6), stirred us all to attention. Humbled and awed, we realized that a man had been called; a man with human emotions and sensitivities had been sent by God to do His work; a man was called to the difficult task of leading a congregation made up of many individuals; individuals, who differ in ideals, opinions and character, but who are one in Christ and have been given a man.

Later as we bowed our heads, we asked God to give this man, our pastor, the Rev. J. Kerssies, the wisdom, patience and guidance required of a shepherd.

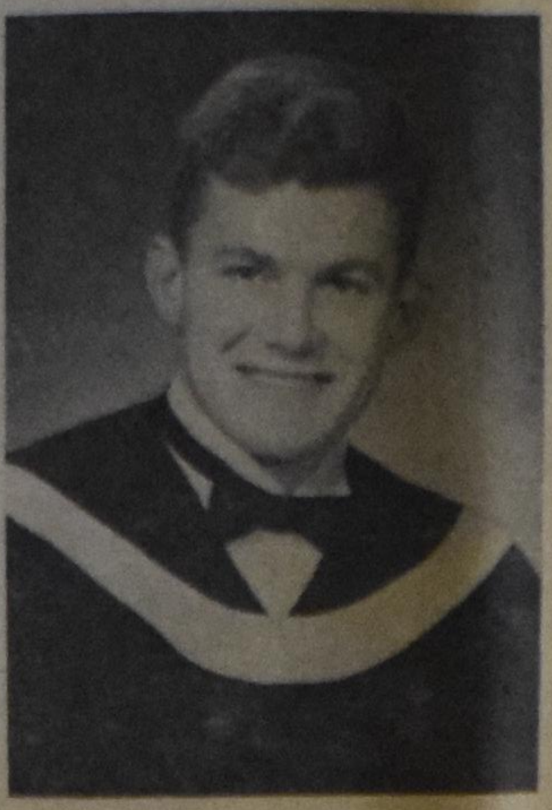
The Rev. Al. J. VandenPol, former pastor, charged the congregation. "Finally,' he said, "I can let Dunnville go. A minister is never really free from his former congregation until his vacant place is filled by another."

The ministers of the Christian Reformed denomination were invited to participate in the Laying on of Hands ceremony. Many of us had never witnessed this ceremoney before. However, the first pronouncement of the benediction by Rev. Kerssies climaxed the evening.

All visitors were invited to the basement for refreshments served by the Ladies Societies. Meanwhile, Rev. J. Kerssies and his wife were busy meeting old and new friends.

As we returned home, many of us silently thanked God for His goodness in again providing us with our own pastor.

CONGRATULATIONS!



On Wednesday, November 7, 1968, Dr. Wilbur Brouwer, son of Mr. and Mrs. Brouwer of Edmonton, Alta, received his Doctor's degree in Physics from the University of Alberta. With a Nato Post-doctoral Fellowship Scholarship of $7200 which he received, he hopes to continue his post-doctoral studies at the University of Amsterdam, Holland, beginning Dec. 1 this year.

Born in 1939 in the Netherlands Dr. Brouwer immigrated with his parents in 1951 to Canada. After having completed grade school and high school in Edmonton, he obtained in 1962 magna cum laude his Bachelor of Science degree at the University of Alberta, followed by his Master of Science degree in Mathematics in 1963. In that same year he received the Wyman Gold Medal in Mathematics. In 1964 he got his certificate of Education and taught High School from 1964 till 1965. In the fall of 1965 he continued his studies (at the University) which he found beautifully crowned when his alma mater declared him to be a Doctor of Physics. God has blessed the efforts of this highly talented student tremendously.

Married to the former Geraldine VanderVaart, Dr. and Mrs. Brouwer have one daughter, Lisa.

SALEM

Many readers of Calvinist-Contact are not yet members of the Salem Christian Sanitarium Association Inc.

Please, become a member by sending at least $5.00 annually to Salem, Box 33, Whitby, Ont., or write for information.

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REPORT of the Activities of the Christian Action Foundation Inc. Hamilton

The Board met for the first time directly after last year's membership meeting. At this meeting the executive positions of the board were made.

The first actual business meeting was held on October 17, 1967 when definite plans for the new season were discussed. At that meeting a committee was set up to start the work for the 1968 Church Yearbook. This new 1968 Directory for the Christian Reformed Churches in the Hamilton area was made available late January 1968. This year for the first time the York Christian Reformed Church was added, thus making the booklet beneficial to more people.

The Fall Banquet was held on October 27, 1967. This program was very successful and in a small way we felt we contributed to a better understanding and harmony in our Church community.

As the year progressed it became apparent that we were handicapped in our activities by not having the Immanuel Christian Reformed Church and the Burlington Christian Reformed Church represented in our board. After some discussion it was decided to approach Mr. W. Vanderbeek and Mr. J. Vanderwoerd and ask them to sit in with us on our board meetings. They accepted the appointment and soon they were working hard for the "Centre."

During the Fall months repairs were also carried out to the building. These repairs did much to relieve a flooding problem both to the Immanuel Church and the Building.

Plans were also under way for the annual Santa Claus parties. It was decided that because of the tremendous response to last year's party, we hold 2 "Sinterklaas" parties on consecutive Saturday afternoons.

Late in the autumn we were approached by a group of young people regarding use of our facilities. It was decided to allow these young people to use the Hall for suitable programs over which we as a board would have the final say. These young people orgonized their own programs. It is perhaps well to note that the Centre is ideally suited for projects such as those instituted by the Young People. This should be reason enough to keep on with the work required to keep the Centre solvent.

Our final Program for 1967 was the Banquet. We were once more inspired by the great sacrifice given to us by our Father in Heaven.

Early in 1968 we also began planning our Children's Film matinees. These films held on Saturday afternoons were appreciated by the youngsters but more so by their parents.

During the month of April we organized an "Oranje Avond" for those in our community who still have strong feelings for the old country. Other evenings were held throughout the year with some of them held in Westmount Auditorium. These programs were moderately successful, but did prove to us that there was a need for this type of programs in our community.

Our final project for the season was the sponsoring of Dr. Kuitert from the Free University of Amsterdam to speak at the Centre. The crowd became too large for our building so that we had to transfer to the Immanuel Christian Reformed Church.

During the summer months your board was active in painting the Centre on the outside as well as doing much needed landscaping. Your Board was active in many other projects last year but this report highlights only a few of the more important projects which were sponsored by the C.A.F. Special mention should be made to our past president Mr. Fred Vandervelde who had to resign during the year due to a change of employment. The Board accepted his resignation regretfully but we were fortunate in the fact that Dr. Roukema agreed to become president. Mr. Vandervelde did much for our Centre and his enthusiasm for this organization was very much instrumental in helping us to achieve the position in which we find ourselves today.

Our greatest thanks, however, should go to our members. It is only through your support that we have been able to keep the Centre solvent and we ask therefore your continued support in the year that lies ahead.

Corresponding Secretary.
Wm. Van Delft,

DATUM CENTRALE

November 29	Commencement Exercises in the Auditorium of The Hamilton District Chr. High School. Speaker: Rev. F. Kouwenhoven.
November 30	"Sinterklaas" party, Christian Action Foundation, Hamilton, Ont.
November 30	Fall meeting of the Ontario Alliance of Chr. Schools in the Scarboro Chr. Ref. Church, 1580 McGowan Rd., Agincourt (Toronto).
December 1	Youth Talks, at 8.45 p.m., Immanuel C.R.C., Hamilton. Rev. Kerssies from Dunnville speaking.
December 7	"Sinterklaas" party, Christian Action Foundation, Hamilton, Ont.
December 19 Hamilton	Christmas Oratorio "Bethlehem" by Hamilton Chr. Choral Soc., Grimsby Chr. Choral Society and Hamilton Youth Choir.
December 21	Christmas Banquet, Christian Action Foundation, Hamilton, Ont.
December 26 Grimsby	Christmas Oratorio "Bethlehem" by Hamilton Chr. Choral Soc., Grimsby Chr. Choral Society and Hamilton Youth Choir.
December 28	Hockey Tournament, Physical Education Building, Guelph University.
February 22, 1969	Toronto: Annual Meeting of the CJL Foundation. Speaker: Dr. Bernard Zylstra.

De meeste van deze samenkomsten zijn geadverteerd in ons blad. Wij verwijzen naar die advertenties voor verdere bijzonderheden.

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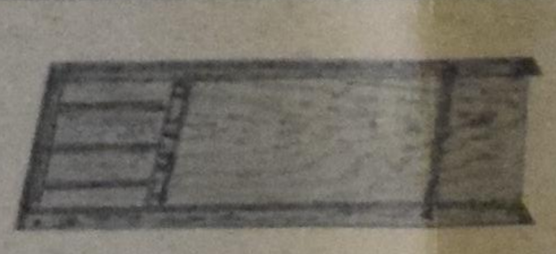

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GODSDIENST EN RAS

Het moge in de praktijk niet altijd even gemakkelijk zijn om het te beleven, hierover zijn wij het toch wel eens, dat in de christelijke godsdienst geen verschil in ras mogelijk is. Voor God bestaat geen Jood of Griek, maar zijn alle mensen, die zich door Jezus Christus gered weten, gelijk.

Nu mag men sympathie koesteren voor de inspanningen van de negers in Amerika om een gelijke behandeling te krijgen als de blanken, wanneer dit wordt verdedigd met een verkeerd beroep op de Bijbel, komen wij toch wel in verzet.

In St. Louis (in de Verenigde Staten) waren in een vergadering enige sprekers, die voorstelden dat de negers zich als een voornaam doel de schepping van een volledig ontwikkelde zwarte theologie moesten stellen. Deze theologie zou onder meer een vergelijking moeten trekken tussen de ervaringen van de negers in Amerika en de in de Bijbel beschreven belevenissen van de Joden als Gods verkoren volk.

De negers mogen er van uitgaan dat zij voor een rechtvaardige zaak strijden. De meesten doen dit ook, al zijn de middelen vaak deplorabel. Maar als men de Bijbel in dienst stelt van zijn zaak, ontneemt men aan de Bijbel zijn werkelijke betekenis. De Bijbel is de Openbaring van God aan mensen en daardoor heeft hij gezag. De belevenissen van de Joden in de Bijbel zijn niet de belevenissen van een verdrukt volk, waarmede de negers zich mogen vergelijken. De geschiedenis van Israël is de geschiedenis van het Koninkrijk Gods op aarde. Daarin spreekt God.

Stelt men de Bijbel in dienst van zijn zaak, welke dan ook, dan krijgt die zaak gezag over de Bijbel. En dat is zowel voor die zaak zelf als voor het gebruik van de Bijbel fataal. D.F.

★ ★

EéN IS STERKER

De naam van ex-bisschop James A. Pike heeft algemene bekendheid gekregen. Hij was de bisschop van Californië en is na zijn afzetting verbonden aan het "Center for the study of Democratic Institutions". Toen hij nog bisschop was heeft hij voornamelijk van zich doen spreken door zijn ontkennen van bepaalde christelijke dogma's. Zo geloofde Mr. Pike niet meer in de Drie-eenheid, aan de maagdelijke geboorte van Jezus en aan een leven na dit leven.

Met dit laatste, een leven na dit leven, is Mr. Pike zijns inziens op heel bijzondere wijze toch in aanraking gekomen. Mr. Pike had namelijk een zoon, die zichzelf van het leven heeft beroofd. Tijdens een dienst in de Grace Cathedral in San Francisco kwam een priester hem de vreselijke tijding brengen, dat Pike Jr. dood gevonden was in een hotelkamer in Manhattan.

Men kan misschien met theologische manipulaties wel tot de slotsom komen, dat er geen leven na dit leven is, maar wanneer men zijn zoon aan de dood moet afstaan, gaat men anders denken. Zo ook Mr. Pike. Hij werd gekweld door de gedachte, dat hij nimmer nauw contact met zijn zoon had gehad. Maar hoe moest hij dit goed maken? Gedurend een jaar na zijn dood heeft de ex-bisschop gezocht naar middelen om toch maar contact met de overledene tot stand te brengen. Natuurlijk kon een ex-bisschop beter weten. Natuurlijk kon hij weten, dat zulk een contact niet mogelijk is, maar de angst en de wroeging gingen tegen beter weten in.

En zoals koning Saul een gesprek voerde in Endor met de overleden Samuel, zo heeft ex-bisschop Pike een gesprek gevoerd met zijn overleden zoon. En zo vertelde Mr. Pike, dat zijn zoon hem had medegedeeld, dat hij persoonlijk nog niets van Jezus had gehoord. Niemand in zijn omgeving scheen over hem te spreken. Dat klopte wel met de leringen van de ex-bisschop. Maar het bevredigde de vader niet. Bij een volgende gelegenheid vertelde de overleden zoon aan zijn vader; "Ik ben niet in het vagevuur, maar in zoiets als de hel hier." Maar dat wilde de vader niet horen. Natuurlijk hoefde dat ook niet. Langs telepatische weg kan men zeer veel bereiken. Dat moest zeker een man als de ex-bisschop Pike weten. Maar de begeerte was sterker dan de leer. Daarom werd iets dat telepatisch te verklaren viel, als bovenmenselijk aangenomen. Mr. Pike vertelde, dat naarmate de ontmoetingen met zijn zoon voortschreden, de toestand begon op te klaren. Tenslotte druiste deze hele ervaring wel in tegen Mr. Pik's beweringen, dat er geen leven na dit leven is, maar voor de gemoedsrust stapte Mr. Pike daarover heen. Tenslotte zei Jim Pike Jr., dat hij "echt gelukkig" was. En dit, en niets anders, wilde de ex-bisschop horen, al zijn verloochening van de christelijke waarheden ten spijt.

Men ziet het droeve beeld ten voeten uit. De duivel weet vele wegen naar het hart van de mens. En het menselijk hart heeft vele deuren, waardoor het de duivel toegang kan verschaffen. En tezamen, de duivel en het menselijk hart, zijn zeer sterk en erg aanhoudend om God en mens van elkaar te verwijderen.

Ex-bisschop Pike heeft er een boek over geschreven ("The Other Side"), maar hij heeft helaas niet door dat de duivel en zijn hart gemene zaak maken. Iedere christen heeft dezelfde ervaring, misschien op dit gebied, misschien op een heel ander gebied. Maar toch wel zo, dat de macht van de satan wordt geruggesteund door het eigen hart. En als die twee samen spelen, dan kan de zuiging erg sterk worden. De zuiging van God af.

Maar Eén is sterker.

"Simon, Simon, zie, de satan heeft verlangd ulieden te ziften als de tarwe, maar Ik heb voor u gebeden, dat uw geloof niet zou bezwijken." (Lukas 22:31). D.F.

★ ★

NEDERLANDS EN ENGELS

Wij hebben van enkele lezers een brief gekregen, waarin een klacht wordt geuit, die vermoedelijk in meer harten leeft. Die klacht betreft de taal, die wij in Calvinist-Contact gebruiken. Onze briefschrijvers vragen ons of wij de ouderen niet teveel vergeten, nu er al meer in het Engels in ons blad wordt geschreven. De ouderen onder ons gevoelen het ontbreken van het Nederlands als een gemis. Zij voelen zich beter thuis in de taal van het oude vaderland.

Wij begrijpen die klacht. Het is niet juist om er lichtvaardig aan voorbij te gaan, door te zeggen dat het een gevolg is van de immigratie, dat wij ons nu van een nieuwe taal moeten bedienen. Men kan wel zeggen, dat wij dit wisten, dat wij ons moesten overschakelen op Engels. Dit weten die mensen ook wel, die moeite hebben met de taal, maar hierdoor wordt hun gemis van de moedertaal niet opgeheven.

Daar komt nog bij, dat de meeste kerkdiensten al ver vooruit zijn op ons blad. Er zijn kerken waar in het geheel geen Nederlandse diensten meer worden gehouden en andere combineren die Nederlandse dienst met genabuurde kerken op een middaguur. De bedoeling is wel goed, maar het eenheidsgevoel van een kerkelijke samenleving is door zo'n combinatie toch verloren gegaan.

En zo voelen de ouderen onder ons een gemis, dat alleen maar schrijnender dreigt te worden. Wij hebben daar een open oog voor.

Maar toch moeten wij om begrip vragen bij hen, die moeite hebben met de Engelse taal. Er groeit een nieuwe generatie op, aan wie ons blad liever niet voorbij gaat. Wij zouden voor die generatie graag eveneens iets betekenen, maar dit betekent dat wij hen tegemoet moeten treden in een taal, die ze verstaan. Wij kunnen bij de jongeren niet meer met het Nederlands terecht en toch willen wij hen vasthouden. Toch willen wij hen helpen om de plaats van de ouderen in dit nieuwe land in te nemen.

Wij willen trachten toch nog een deel in het Nederlands te geven, maar daarnaast gevoelen wij de plicht om terwille van ons jonge geslacht en terwille van onze overtuiging ook aandacht aan het Engels te besteden. D.F.

SUNDAY: DAY OF REST AND GLADNESS ?

by Dr. R. Kooistra

Many of our readers may remember the letter which I sent to the Premier of Ontario and some other officials concerning the proposed legislation to legalize Sunday horseracing. I published this letter in **Calvinist-Contact** in the issue of May 24th.

Soon one of our readers, a minister's wife, wrote me a **friendly** letter, which reads in part as follows:

> Dear Dr. Kooistra:
>
> The Calvinist-Contact just came this morning and your letter to Premier J. P. Robarts about the protest of horse racing has prompted me to write to you about another matter. Yesterday, I heard announced over the radio that there is a committee meeting in **Toronto** in the middle of June to decide if the Grey Cup game should be played on Sunday. Now, this is a more subtle form of desecrating the Sabbath. There are many Christians who are avid followers of football, so the temptations to put this sport above Sunday worship will be greater; plus that there will be the same problems you mentioned in your letter on horse racing. I would like to know if the Lord's Day Alliance is also investigating or taking any action against this.
>
> It seems that secularization is creeping more and more into the Christian life.

I agree with this letter and the concern expressed in it: it seems to be very obvious that the Lord's Day Alliance and the Christian Churches which traditionally supported the work of the Alliance, are fighting a losing battle. We cannot turn the tide. Difficult questions arise along with this development. Do we as God's people have the right to impose — if we could — a sabbatharian Sunday on a nation which does not want to use the day for worship anyway? We certainly do not want to return to the "blue laws" of New England which made the Sunday rest a direct concern of the state and violation of this rest a crime. On the other hand there are still many reasons, also humanitarian in nature, which may be used to promote the observance of this day as a day of rest and gladness, of joy and light. We will, at this time, not try to spell out the several considerations to be kept in mind when determining our course in the matter of the Lord's Day.

It occurs to me, however, that you might want to know **what the** results were of my efforts mentioned above. Hence, I present to you the following report.

The shortest reply I received was from the leader of the New Democratic Party in the Province of Ontario, the honourable Donald C. MacDonald, who **wrote:**

> Thank you for sending me a copy of your letter to Premier Robarts in reference to the government's proposed legislation to legalize Sunday horseracing. We appreciate having your views on file for reference and guidance when this debate returns to the Legislature.

An other Member of the Provincial Parliament, the honourable Robert F. Nixon, leader of the Liberals, was rather encouraging; but the outcome was yet different than Mr. Nixon thought it would be. He wrote **(in part):**

> While this Bill has not come up for formal debate, there have been strong views opposing it expressed from all three political parties as well as from interested groups such as yours.
>
> My own prediction, arrived at without any special knowledge of the government's intention, is that the one dealing with Sunday horse racing will not be proceeded with.

The next letter was received from the Minister of Justice and the Attorney General, the honourable A. A. Wishart, with whom the Premier discussed my letter. He gave me a better insight in the intent of the bill, by writing:

> The substance of the bill with which your are concerned is, of course, that the local municipal councils would be authorized to enact a by-law permitting horseracing on Sunday if the municipal council felt that this was in the best interests of the local ratepayers within that municipality. I realize the great concern which this has caused not only to your own church but to many other persons of similar persuasion and I did wish to assure you that these views will receive our very serious consideration as this matter is still before the legislature.

He concluded in a very friendly fashion:

> I would be obliged if you might express to your associates the appreciation of both the Prime Minister and myself for this very sincere expression of opinion which will be of assistance to us in coming to our conclusions.

Finally I also received a letter from the Premier himself, the right honourable John P. Robarts. I quote from his letter the most pertinent paragraphs:

> This matter was considered very carefully by the government and it was felt desirable that any decision to have Sunday racing should be made by the elected representatives of the local municipalities where the racing might actually take place. The government did not, therefore, authorize Sunday racing throughout Ontario, but rather, it gave to the local municipal councils the discretion to decide whether or not in their particular municipali-

(Continued on page 4)

SUNDAY: Day of rest and gladness?

(Continued from page 8)

ties they should permit Sunday racing. In this way, the needs and wishes of the local ratepayers can be met.

As you are no doubt aware, circumstances vary greatly from place to place across our vast province and what might be appropriate in one particular area might not be particularly appropriate in some other area. The government, therefore, permitted this question to be decided by the municipal representatives of the people and I believe that this will work to the satisfaction of the greatest number of our citizens.

Thank you for letting me have your views on this matter.

It is very clear in which direction the Premier moved. Rather than facing a difficult debate in which party-lines and religion, business and worship would not likely mix or blend together, the matter was referred to a different level, namely that of the municipalities. I could not help but get the feeling that this solution came in handy. The underlying principle is, of course, that the laws are made by the people.

I was reminded of all this when at the end of October the matter of Sunday auto racing came in discussion in Toronto. Here, too, a strange course was followed. First the matter came to the city council with a positive recommendation of the City's Board of Control. But the wise city fathers and mothers decided that they did not have enough information on the matter and referred it back to the Board of Control. Now this Board has voted 3-2 in favour of the proposal.

If the City Council now also approves, there will be auto racing on one of the most beautiful sections of Toronto's highways. During much of the week and especially on Sunday part of Toronto's Lakeshore Boulevard and part of the Canadian National Exhibition course will be used as a race track or circuit with all the noise and all the litter involved.

Little wonder that James Trotter, a Liberal MPP called it:

> "an absolute disgrace that a public park and a public road are being used for the private profit of a private company."

This, however, does not stop the Lakeshore Auto Racing Holdings Ltd., which hired a Mr. W. D. Roach, Chairman of an Advertising firm, to state that the proposed Lakeshore Raceway was **"an almost God-given opportunity . . . to improve Toronto's image."** It surely is a great help to have a man on your side who can read the mind of God.

Often we Christians are not wise as serpents. Why did we not protest, saying that the Lakeshore Boulevard was a God-given opportunity to go to church? Or why did we not reveal that the Lakeshore Boulevard is a God-given opportunity for man as God's image to re-dedicate himself to his task?

Strange enough the editor of **The Globe and Mail** now calls for the help of the Provincial government to prevent this auto racing on Lakeshore Boulevard.

This is what he wrote at the end of his editorial on Reformation Day entitled **Leap-frogging Toronto City Council:**

> The proposition which Metro has embraced makes as much sense as renting Nathan Phillips Square for boxing matches or loaning City Hall for bingos — and it is a good deal more dangerous.
>
> The Ontario Government should make it clear at once that it will deny the approval of the Lieutenant-Governor-in-Council for this impediment to the public use of Lake Shore Boulevard, which just happens to provide access to No. 2 provincial highway.

Indeed, secularization is on the increase.

Luther understood the mind of God in a different manner than Mr. W. D. Roach. Or does this Mr. Roach, like Tetzel in 1517, hear the ringing of silver coins?

THE STRUGGLES OF A DUTCH IMMIGRANT

by TED REITSMA

(XIII)

GRATIFYING TWILIGHT YEARS

My activities in the hardware store, insurance business and co-operative work were keeping me occupied 12 and 14 hours a day. Although my health was fairly good, the wear and tear of a lifetime was making itself felt. At the back of my mind I dreamed of retirement and was planning to do so when an unfortunate accident took the life of our immigration field agent, Mr. Wierenga. I was asked to take over by the immigration committee and accepted on a voluntary and part-time basis. Many Dutch families now lived in the area and were able to meet and help friends and relatives they had vouched for. My help was reserved to the lonely man or family, arriving without anywhere to go or knowing what he will have to face in a strange land.

So I have reached the twilight years of my life. I have retired from active duty and duty it has been for me all along. Duty to myself, to my family, to my compatriots and my new country.

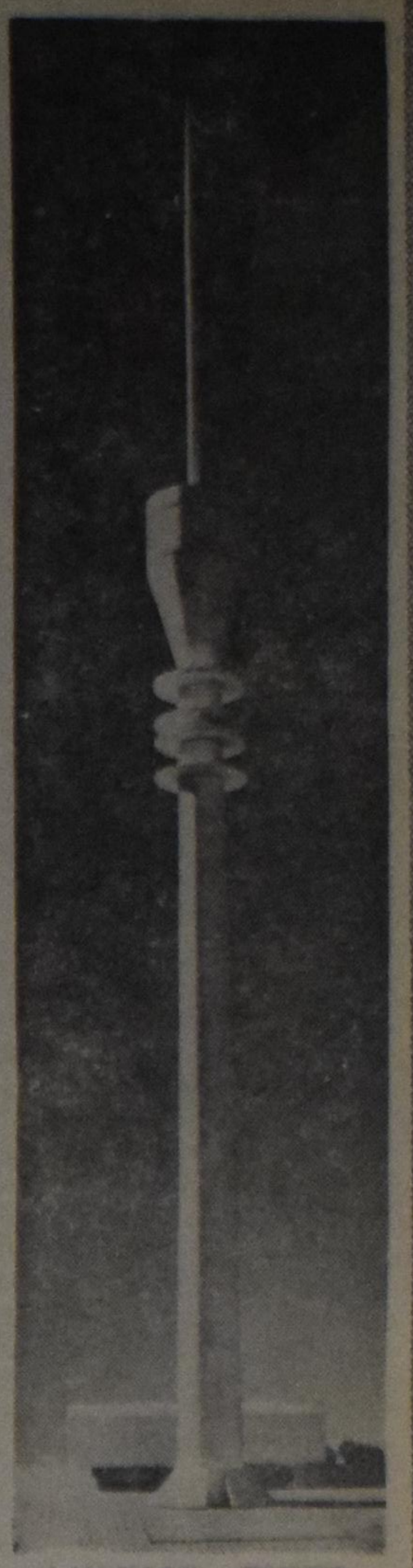
Reviewing the past, two questions remain in my mind: "Was the Canadian life worth all the privations and hardships we suffered?" The second is: "What has been accomplished through it all?"

To the first I do not hesitate to answer yes, the life we made for ourselves in Canada, its freedom and liberty was worth all the privations we endured. To the second question I reply: that depends on what measure accomplishments are based. If money is the measure, then I have failed miserably, for I never acquired a fortune. If the measure is building a better Canada, then I would say my measure is full, for I have never spared anything to help my fellow-man, those of my nationality in particular and I don't think my time has been wasted.

No doubt, at one time or another, I have done things I should not have done, and things I should have done, I did not do. No matter what, the fact remains that I feel no regret in having chosen Canada for my home. Had I to begin over again, I would follow the very same course. I love my adopted country and so do all my children. Having become a true Canadian does not mean that I have forgotten my native land with all its traditions, language and glorious past. Far from it. Bringing the good things from there and applying them here has contributed greatly, on my part to the building of a better Canada. I am grateful to this new land for having given me freedom, liberty and security with the peace that many Europeans long fought for in their often war ravaged countries.

It is here I found a good mate in the person of Ida Kamper. It is here that we were blessed with four children, all secure in a career of their choice who, in turn, have brightened our late years with ten fine grandchildren. Even with the memories of these troubled years still alive in our hearts, my wife Ida and myself cannot help but feel a great love for this country and say to everyone good enough to listen: "We are indeed proud to be Canadians of Dutch descent and grateful to have had the privilege of being part of these pioneers, who have laid the foundation of this Western Canada, this land of ours and of our Alberta as it is today.

(To be concluded.)



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DE STENEN BRUID

door M. Van Nuis-Zuidema

(24)

Jochem .... Stijf drukt ze het wasmandje tegen zich aan. Jochem .... ze wil hem zien, maar het is of zijn beeld verdwijnt en zich oplost in nevelen. Haar starheid breekt als de deur openvliegt en Celestientje en Bennie gillend de keuken binnenrennen, ieder trekkend aan de punt van een kletsnatte badhanddoek.

"Ik mag hem in de emmer doen!" roept Celestientje.

"Nee, ik!"

Kort en scherp klinkt Ellewiens stem: "Geef hier dat ding."

Geschrokken zien de kinderen naar haar op, maar hun handen laten niet los.

Resoluut grijpt Ellewien de smalle kinderpolsjes beet. "Is het klaar?" Maar de stevige handjes houden vast.

Ellewien duwt de kinderen voor zich uit naar de bijkeuken.

"Nu kunnen jullie kiezen: samen doen, of.... geen van beiden."

Ze duwt ze tot vlak bij de emmer. Hun handen erboven.

"Ik, ik, ik," gilt Celestientje en vecht als een kleine kat.

Bennie geeft het ook niet op. "Ik, ik!"

"Wat ik...." Ellewiens stem klinkt dreigend boven de kinderhoofdjes.

Bennie geeft toe en laat los, maar Celestientje blijft gillen. "Nee!"

"En dacht je nu heus dat je mij de baas zou zijn?" Eén voor één maakt ze de zich vastklauwende vingertjes los en het gillende Celestientje moet toezien, dat Bennie de handdoek in de emmer doet, maar voor ze dan op hem haar woede kan koelen, pakt Ellewien haar op en zet haar buiten de deur.

Voor Bennie is de aardigheid er meteen af en als een poes sluipt hij achter z'n zusje aan, maar de kort schermutseling heeft Ellewiens gedachten weer bij het heden bepaald.

Niemand in huis merkt iets van haar stille strijd om op haar post te zijn als 's morgens de bel tweemaal gaat. Niemand ziet er ook iets opzettelijks in, dat zij dan juist in de buurt van de voordeur is. En het valt haar nooit tegen, want Teun is altijd even stralend en fris als de morgen. Hij heeft altijd haast, is altijd vrolijk en goedlachs en de woorden die ze wisselen, komen meestal op hetzelfde neer. Het is voor Ellewien iedere dag het ogenblik, waar ze naar uit blijft zien en dat ze rekt door te luisteren, totdat de wagen met al z'n gekletter de hoek om is. Maar er is dan ook altijd weer het zich omkeren naar het leven. Het weten: "Ik sta hier en ik heb niets en ik weet niet waar ik heen moet." Ze doet haar werk, maar het is voor haar als een oponthoud, als iets dat niet kan blijven. Achter dat oponthoud gaapt een leegte waar ze geen weg in ziet, waarin geen enkel pad is waarlangs ze verder kan gaan.

Op een middag als de moeder met de baby al uit het ziekenhuis is en voorlopig ook bij Tera in huis, neemt Ellewien de kinderen mee en loopt met hen door de drukke winkelstraten. Het plantsoen vermijdt ze angstvallig. Ze zoekt alleen het lawaai, het bonte om haar heen, zonder ook dat werkelijk te zien. Ze staat voor volle, aanlokkelijk genoeg uitziende etalages, waarvoor de kinderen hun neus tegen de ruit platdrukken, maar zijzelf zou onmogelijk kunnen vertellen wat erin staat. Alles was ze doet, is voor haar als het vullen van een pauze waaraan geen eind komt, want er is niemand, die voor haar de bel luidt ten teken dat ze terug kan gaan naar de zaal, die ze heeft verlaten. De zaal, waarvan de deuren voorgoed zijn gesloten. De zaal, die verzwolgen is en verdwenen in het niet.

En terwijl Ellewien daar doelloos verder loopt, zit Tera in haar atelier met werkeloze handen, die onwillig zijn een penseel vast te grijpen, rustend in haar schoot, met het gevoel of haar leven totaal ondersteboven is geworpen. En ze weet ook niet, hoe ze verder moet gaan. Ruim twee weken heeft ze gedraafd om de kinderen te verzorgen en met hen naar het ziekenhuis te gaan. Twee weken heeft ze het toom bestuurd, dat hen moest leiden en ze deed het met vaste hand. Tera had bij het ogenblik geleefd, ieder kostbaar ogenblik, maar Hein had daar overheen gezien. Geweten, dat dit niet zo kon blijven. Tera had de gedachte eraan weg weten te duwen, ook al had ze van tevoren haar plannen gemaakt zich geheel terug te trekken, omdat ze bij het eerste bezoek in het ziekenhuis al had geweten: wat de kinderen betreft, geen twee kapiteins op één schip. En nu heeft ze zich vrijwillig uitgeschakeld en beneden leeft het jonge gezin met de hulp van Ellewien. Maar boven kan Tera de draad van haar leven niet meer opvatten. De stilte om haar heen gonst van stemmen en ze heeft potloden en penselen als doelloos weer uit haar handen gelegd, omdat de overgave, die ze nodig heeft om te kunnen werken, er niet is. Ze is deze keer blij als de bel gaat en ze naar beneden kan lopen, nu ze toch geen rust heeft zich te verdiepen in haar werk.

Tante Cor staat voor de deur.

"Gezellig!" roept Tera. "Doe maar gauw uw mantel uit. We gaan boven zitten, op de kamer van mijn man. Het is daar heerlijk warm. Ellewien is juist gaan wandelen met de kinderen, maar ik denk niet dat ze lang weg zal blijven."

In Heins studeerkamer draait Tera de gashaard wat hoger, schuift een makkelijke stoel voor tante Cor bij en schakelt de elektrische waterketel in.

"Eigenlijk ben ik blij, dat Ellewien er niet is," begint tante Cor het gesprek. "Ik heb een brief van m'n man gekregen en ik weet niet goed wat ik ermee aan moet.

Hij is de boel een beetje aan het schoonmaken, het allerergste vast. Ons huis staat weer droog. Misschien mag ik over een paar weken ook terug. Ik hoop het maar. Wat moet m'n man daar nu alleen beginnen! Och! Maar nu ja.... laat ik maar blij zijn dat we nog terug kunnen, al is het dan pas over een paar weken. Maar weet u, ik vind het zo moeilijk om het tegen Ellewien te zeggen. We zouden zo graag willen dat ze met ons mee terugging, bij ons blijft voorlopig, nu ja, tot het met Jochem weer in orde is. Ze waren toch bijna getrouwd. En toch ben ik bang dat ze niet wil en dat het allemaal weer erger voor haar wordt. Eigenlijk zie ik er zelf ook wel tegenop om terug te gaan. Er zijn er zoveel die we missen en daarom zal ik het van Ellewien ook kunnen begrijpen, als ze het niet doet. Ja, het is allemaal nog zo onwerkelijk. Wilt u geloven dat er ogenblikken zijn, dat ik er over loop te denken, over ons dorp en thuis, net of we alles en iedereen weer gewoon terug zullen vinden? En dan moet ik mezelf haast wakker schudden om tot de overtuiging te komen dat dat niet zo is."

Tera knikt. Wat weet ik van dit alles, denkt ze. Ik kan het in de verste verte niet begrijpen of aanvoelen.

"U hebt het op uw evacuatie-adres niet al te best getroffen, is het wel?"

"Och," tante Cor lacht. "Onaardig zijn die mensen niet. Alleen maar erg hebberig. Het is soms frappant. Ik kan er woedend over worden en een andere keer er eenvoudig om lachen. Als we iets gekregen hebben, dan zijn ze er als de kippen bij en dan weten ze zo te praten en te draaien, nu ja, tot ze de helft ervan krijgen. Och, ik laat dat maar. We zitten gelukkig niet zo verlegen, dat we niets meer hebben. Ik heb al bericht gehad van m'n man, dat onze kleren er nog zijn. De kasten boven zijn droog gebleven, dus kan ik mezelf weer redden en dan mogen ze wat mij betreft alles houden. Maar die brief. M'n man schreef nog over iets anders en daar wil ik het nu juist nog over hebben, voor Ellewien terug is. Er is bij ons gestolen. Kijk, als ze gewoon m'n kleren hadden weggehaald, had ik dat niet erg gevonden. Ik kan me voorstellen, dat er mensen met een bootje langs gekomen zijn, die geprobeerd hebben of ze bij ons iets konden vinden. Dat zou ik zelf waarschijnlijk ook gedaan hebben, als ik niets meer had. Maar zo is het niet. Al ons eigen goed is er nog. Maar weet u, wat wel weggehaald is? Ellewiens bruidsjapon. Die hing bij ons in de kast. Compleet met de sluier en de schoentjes is alles verdwenen. M'n man wist niet wat hij zag. Ik had expres nog gezegd dat hij ernaar moest kijken, anders had hij het waarschijnlijk niet eens gemerkt. Begrijpt u nu zo iets? Het is zo grof. Ik durf het nooit aan Ellewien te vertellen. En dit was nu precies het enige, wat van haar bewaard was gebleven.

Wat raadt u me nu? Moet ik het haar zeggen, of zal ik het maar op z'n beloop laten tot ze hem misschien nog eens nodig heeft? En dan, och, stel dat ze binnenkort zou gaan trouwen, dan zou ze hem waarschijnlijk niet eens meer aan willen. Ik weet het niet en eigenlijk, diep in m'n hart heb ik er toch een zwaar hoofd in, dat het weer voor elkaar zal komen met die twee. Nu het zo ineens uit is, ja, nu lijkt het me ook goed uit."

Beneden slaat een deur. Er klinken kinderstemmen.

Tera staat op. "Daar is ze. Ik zal even gaan zeggen dat we hier zijn."

"En die japon?" dringt tante Cor nog aan.

"Ja, u moet natuurlijk zelf beslissen maar mij lijkt het beter, dat ze het wel weet. Dan is het later geen nieuwe teleurstelling voor haar. En nu, och, ik heb zo'n vermoeden dat het gemis van die japon haar niet eens zoveel doet."

In tante Cor is een tere snaar geraakt. Natuurlijk heeft mevrouw gelijk en is al het andere erger, maar, ze heeft zo ontzettend veel werk gehad aan die japon. En het was haar trots. O, ondanks al het andere knijpt ook dit in haar. Hoe vaak heeft ze Ellewien onder het naaien al zien gaan, in.... ja, in mijn glorie, denkt ze erbij.

Tante Cor sluit haar ogen, iets dat ze wel meer doet als ze alleen is, en ze denkt zich heel diep in dat ze weer thuis is, heel gewoon in haar eigen kamer. En dat zo Ali binnen zou kunnen komen, of dat ze Piet zou zien voorbijgaan of een van de kinderen. Ze zijn dan in haar gedachten zo levend. Het is dom van haar, dat weet ze zelf en toch kan ze het niet laten, zo, telkens weer "even" echt thuis te zijn.

Tera brengt haar terug in de werkelijkheid. "Ze had uw mantel al in de gang zien hangen, mevrouw. Toe Ellewien, kom er ook bij zitten."

Tera praat opgewekt en ze weet dat de kamer warm is en gezellig en smaakvol. Maar ze weet ook en ze voelt dat heel goed aan, dat die twee liever in hun eigen huis zaten, nu, desnoods op een doorweekte houten stoel. Maar dan toch thuis.

"Zijn jullie ver geweest?"

"Och nee, mevrouw, zomaar een paar straten door."

"En waren de kinderen zoet?"

"O ja, dat ging best."

(Wordt vervolgd.)

Post Scriptum Letters

Focus on Youth

"Public Confession of Faith"

Dear Ad and Tena,

The Olympic Games in Mexico City were exciting to watch.

The participants were superb examples of "physical fitness." Especially, the 'marathon-run' required the utmost of the human body, strenuous training and tireless endurance.

Nowadays much more emphasis is put on "physical fitness' of the human body. In a biblical sense such an emphasis is perfectly proper. The apostle refers to our bodies as "temples of the Holy Spirit." Indeed, bodies that are physically fit can be wonderful instruments to glorify God.

Of course, such use by the Holy Spirit depends on the "spiritual fitness" of man. The life of the Christian is much like a 'marathon-run.' Perhaps Paul was thinking of such a race when he wrote: "So I run straight toward the goal in order to win the prize, which is God's call through Christ Jesus to the life above." (Phil. 3:14.) In another place we are encouraged: "Let us rid ourselves, then, of everything that gets in the way, and the sin which holds on to us so tightly, and let us run with determination the race that lies before us. Let us keep our eyes fixed on Jesus, on whom our faith depends from beginning to end." (Heb. 12:1, 2.)

Let us work on our "spiritual fitness"!!

Yours mindfully,

John Zantingh

P.S. Recently you wrote me, asking: when is the time to make public profession of faith in the church?

As we reach the age of understanding and maturity, we are called upon to make far-reaching decisions. For example, we must choose a trade, and find a partner for life-long companionship. Yet basic to all these decisions is the decision of making a personal commitment to the Lord Jesus Christ, for it determines the kind of choice we make in the different areas of life. Such a commitment is expressed in *the public profession of faith.*

A true confession of faith does not come naturally with anyone. It is solely the work of our God. It is part of the supernatural. For that reason we have to remove some grave misgivings and serious misunderstandings regarding such a crucial happening. It is conceivable that young people make profession of faith on the basis of insufficient reasons and wrong motives. Let us examine a few of these motives a little closer.

1. "I know enough." This declaration may be made for more than one reason. Some young people may have a dislike for attending catechism classes. They thus decide to join a pre-confession class, after which confession of faith is made in order to be relieved of weekly instruction. I hope that none of you fall into this category.

Others consider catechism classes some kind of training school. After so many years of instruction a person knows enough and the moment has arrived for *graduation.* Public profession of faith is then the occasion for receiving their diploma. Academically they are ready for full membership in the church. But their further life in the congregation often indicates that they are not really involved, and by no means have yet "arrived." It is true that six or more years of instruction is adequate to know the basic teachings of God's Word, but confession of faith does not only require theoretical knowledge; also a personal commitment to and faith in the Lord is needed. Both call for a life-long attendance in the 'school of faith.'

2. "I am old enough." Most young people do confession of faith between 17-20 years of age. Of course we all realize that teenagers between 11-14 years are too young to make such a far-reaching decision for the Lord and His Church. In some denominations this is still a common practice, which is called "confirmation." Too many of those, as soon as they have come of age, never see the inside of a church again, except for marriage and possibly the baptism of their children. Even when 17 or 18 years old, young people may not be ready to take this important step.

As young people we should not set an age limit, for example 18 years, and think, "when I have reached that age I will do public profession of faith."

What does it mean then to have come to "the age of understanding"? Well, it is the time that a person is able to make decisions on his own. It is the time when he realizes what confession involves, and when he knows that the Lord calls him to be His entirely.

The church cannot set a time limit, nor may the parents decide the date of your confession. Only *you* are held responsible to God. Only *you* are called to believe in the Lord by His Spirit and to surrender all in the service of His kingdom.

3. "I find it the customary thing to do." Public profession of faith is made for *reasons of tradition.* Some of the aspects of tradition should be explained.

It applies to those who express total agreement with the church in which they grew up. They assent to her teachings, rules, requirements and customs. They really treat the church as a human institution, a sort of a society in which they acquire membership, simply by observing its conditions and rules. Such a motive for making profession may be due to an inadequate upbringing in the church and/or home.

It applies to those who base their reasons on natural inheritance or on an erroneous view of the covenant. They argue that they were born in the Christian church, or their parents are Christians, or they are in the covenant because of baptism. These motives create the impression that public profession of faith is the natural outcome of environment and of actions on the part of the church and their parents.

It applies to those who, for example, state that their reason for acquiring full membership was that his girl friend or her boy friend is making profession, or they have such a wonderful minister.

All these aspects of tradition have value, but the deciding factor is of a supernatural nature, i.e. God's work of regeneration and repentance through His Word and Spirit. The Lord points this out to Peter, who had just made a wonderful confession, "You are the Messiah, the Son of the living God," saying: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. 16:17, King James Vers.) The apostle John also testifies: "Some, however, did receive him and believed in him; so He gave them the right to become God's children. They did not become God's children by natural means, by being born as the children of a human father; God himself was their Father." (John 1: 12-13.)

From the above we should not conclude that parents, a Christian home, the church, a Christian school and leaders have no relationship to our public profession of faith. God uses these means to prepare us for a personal commitment. These things God has provided in order that we can never have any excuse for not knowing God's Word and the only way of salvation. The Holy Spirit through His word has employed these means to lead young people as well as others to a personal faith in the Lord Jesus Christ.

Let us now too consider certain reasons why young people sometimes postpone or neglect to make public profession of faith.

1. Some argue that in order to become a member of the Church of Christ (the Church of all ages) does not require membership in a local, organized church. Public profession of faith is not necessary. Faith is only a matter between the believer and God.

Indeed public profession of faith is not absolutely necessary. This is also true of the sacraments. People can surely be saved without ever having used the holy sacraments. But this matter applies only to abnormal circumstances.

In certain cases public profession or membership in the institutionalized church may not be possible. In the Gospel we find the case of the thief on the cross. He never belonged to the visible church, but on the last day of his life was made a member of the Church of Jesus Christ according to the promise: "I tell you this: today you will be in Paradise with me." (Luke 23:43.) There are countries in the world where true believers may never have the opportunity to be a member in the organized church because of persecution.

In normal circumstances, however, God and His Word demand that persons who come to repentance and faith in the Lord should belong to the church on earth in an official way, i.e., by means of a public profession. Indeed each person must personally respond to the offer of salvation and thus be united with Christ; but at the same time, he becomes part of the body of Christ. God does not just save individuals, but rather a church, which the Bible calls "the people of God." We should take into account some biblical data:

a) Membership in a local church is required because of the nature of the church. The Bible identifies the church with the body of Christ. Members are united in a body of which Christ is the Head. Each member has a function in the body. God's people are the family of God in which there is communion and fellowship; they share in the blessings of Christ and in the task the Lord gives them. b) The church is called to separate herself from the world of sin spiritually as well as visibly.

c) On the day of Pentecost three thousand repent and are baptized. This administration of baptism is official church work, and a local church is established in Jerusalem.

d) Paul writes letters to established churches in Rome, Corinth, Ephesus, Colossae, Philippi and Galatia. *The Acts of the Apostles* repeatedly report that daily members were added to these churches.

e) Numerous times the apostle urges members to submit to the local church government who have the spiritual supervision over them. How is it possible to carry out this task when there is no organized church consisting of people who have officially become a member of said church?

f) Our creeds have stated this demand of public profession clearly enough: "We believe, since this holy congregation is an assembly of those who are saved, and outside of it there is no salvation, that no person of whatsoever state or condition he may be, ought to withdraw from it, content to be by himself; but that all men are in duty bound to join and unite themselves with it; maintaining the unity of the church; submitting themselves to the doctrine and discipline thereof; bowing their necks under the yoke of Jesus Christ; and as mutual members of the same body, serving to the edification of the brethren, according to the talents God has given them. And that this may be the more effectually observed, it

(Continued on page 8)

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De Beker Water

Opgedragen aan hen, die voor en in "Salem" werken, door een oud-verpleger.

Als ik op Uw bevel de dekens schik
voor een mij toevertrouwde zieke;
als ik het kussen keer, een vriendelijke blik
werp op een hulpeloze, en stille handen streel...
Geef ik dan echt die beker water, Heer?

Wanneer ik vriendelijk blijf en zeer geduldig,
wanneer patienten boos zijn en verkeerd,
wanneer ik voor de derde maal zorgvuldig
zijn bed verschoon, heb ik het dan geleerd...
Bedoelt U dat soms met die beker, Heer?

Wanneer mijn handen wonden schonen
van lijders op de ziekenzaal;
wanneer ik d' ogen sluit in stille hoofden
en ze gereed maak voor hun laatste reis...
Is dan mijn beker water leeg, o Heer?

Wanneer de kamer schoon moet en de stoelen recht,
wanneer ik zieken help en leuke dingen zeg,
wanneer mijn lied in 't dagverblijf weerklinkt
en hier en daar een zieke medezingt....
Was dat die beker met koud water, Heer?

Wanneer een mooie film draait of 't huis gezellig is,
en ik een late heb en in de moeite zit,
wanneer jolijt en blijheid buiten wacht
en ik het offer van een mooie avond bracht....
Geef ik dan echt die beker water, Heer?

Wanneer een doodvermoeide mij vertrouwen geeft,
omdat hij weet, dat ik vlak bij hem leef.
Wanneer ik rust breng in het ontrust gemoed,
dat hem zijn kruis geduldig dragen doet...
Is dat mijn reiken van het water, Heer?

De zuster of de broeder, die zo'n zieke
Zo'n simp'le daad van hulpverlening biedt,
ontgaat niet aan de aandacht van Zijn Vader.
Zulk werk ontsnapt het oog van Jezus niet.

Dat heb ik wel geweten, Heer, maar niet begrepen
(de "beker water" dacht ik kerketaal te zijn)
Totdat ik "Salem" zag in 't reiken van de bekers
aan hen, in nood, die Jezus noemde "Mijn".

G. J. Brands,
521 Scott St., St. Catharines, Ont.

Gesprekken rond mijn ziekbed

Kort verhaal door Mrs. B. Hosmar

Gisteravond heb ik me ineens voorgenomen om af en toe eens wat op te schrijven van wat er zoal om me heen gebeurt. Of ik de animo op kan brengen om geregeld dagboek bij te houden weet ik niet, maar dat is uiteindelijk ook niet nodig. Tijd heb ik in elk geval wel, nu ik op het ziekbed ben nedergeworpen, zoals onze dominee het vroeger in Holland zo treffend kon zeggen in kanseltaal.

De dokter zegt dat ik nog minstens zes weken moet liggen met dat gebroken heupbeen. Mary knoeit de hele dag zo'n beetje om me heen, ze vindt het nog wel mooi ook dat ze nu weer wat te bemoederen en te bebazen heeft nu onze drie kinderen zijn uitgevlogen. Af en toe zijn we wat kribbig op elkaar, teveel "togetherness" heeft ook zijn nadelen. Gelukkig krijgen we veel bezoek, overdag meestal vrouwen, vaak leden van onze kerk, en 's avonds meestal vrienden van mij of zakenrelaties.

"Iedereen vindt het prettig een goede daad te doen door je te bezoeken, jij bent nu immers ook een zieke die vertroosting nodig heeft," vertelde Mary me toen alle belangstelling, aan mij betoond, mij naar het hoofd steeg, en ik hardop dacht dat ik toch wel erg populair moest zijn. Mary heeft een hart van goud, maar kan soms erg vinnig uit de hoek komen. Overigens moet ik eerlijk bekennen dat deze gedwongen rust mij prima bevalt. Dick, mijn rechterhand in de zaak, heeft wat extra hulp aangenomen en verzekert me, dat alls prima marcheert. In de achttien jaar dat we in Canada zijn, hebben we een goedbeklante meubelwinkel gekregen, en tegenslag hebben we eigenlijk nooit gehad.

We hebben veel Hollandse vrienden, maar ook veel Canadezen waar we geregeld mee omgaan. We zijn lid van de plaatselijke Christian Reformed Church hier, en ik ben al enkele malen ouderling geweest. Mary vult haar tijd met zieken bezoeken, ze is lid van het Rode Kruis en ze helpt hier en daar nogal eens als iemand hulp nodig heeft. Onze drie kinderen zijn gelukkig getrouwd, en zijn actieve leden van hun kerk. We hebben in het verleden wel een portie verdriet meegekregen, maar op het ogenblik zouden we het niet beter kunnen wensen, en moeten we soms oppassen dat al deze voorspoed ons niet oppervlakkig maakt, en blind voor het verdriet en de tegenslag van anderen. Vanmiddag was onze dominee hier nog even. Hij is zeker een goede twintig jaar jonger dan ik, en hij wipt nogal eens aan. Ik merk wel dat hij af en toe eens even moet afreageren, en in mij schijnt hij een vaderfiguur gevonden te hebben. Mary en ik mogen hem graag, hij is erg idealistisch, en juist die types worden zo vaak ontgoocheld in het nuchtere leven. Dit is zijn eerste gemeente, en hij begon een paar jaar geleden hier vol enthousiasme, en met de vaste overtuiging dat alle broeders en zusters in het geloof samen één waren. Hij was vanmiddag zover dat hij de boel er bij neer wou gooien en fabrieksarbeider wilde worden. "I got a phone call from Mr. Jansen," zo begon hij, "de derde al, Dick, in 14 dagen tijds. Wel, ik was er dus al twee keer eerder geweest, en had niks anders gehoord dan kritiek op zijn mede-gemeenteleden. Dus beet ik niet zo hard, en zei dat ik nog al druk was. "Daar word je voor betaald dominee, om te komen als we je nodig hebben," zei hij zoetsappig, en dus had ik geen keus. Het bleek dat hij er nu sterk over denkt van kerk te veranderen, want:

a. Broeder No. 1 heeft een splinternieuwe car gekocht, terwijl Mr. Jansen uit betrouwbare bron heeft vernomen, dat zijn oude nog niet eens betaald was, en dus steekt deze broeder zich te diep in de schuld, en zal het wel weer bezuinigen op de kerkelijke bijdrage;

b. Broeder No. 2 "doet" in real estate, en komt veel te vaak koffie drinken bij een getrouwde zuster in de gemeente, en maak dat de kat niet wijs dominee, dan praten ze heus niet altijd over huizen verkopen, en dus moet broeder No. 2 onder censuur, maar als dominee en kerkeraad zijn we veel te laks;

c. Mijn preken deugen ook weer niet, Mr. Jansen wordt er tegenwoordig nooit meer door in 't hart gegrepen.

Afijn Dick, zo ging het nog even door, en ik werd ineens toch zo spinnijdig dat ik op ging staan, en zo zachtzinnig mogelijk antwoordde dat ik momenteel geen toepasselijke preek kon houden, maar wel een vers voor hem wist waar hij hopelijk veel aan zou hebben. "Wat dan?" vroeg hij, en ik merkte dat zijn gezicht opklaarde en hij zich gevleid voelde.

"He that slandereth not a
brother,
Speaks no evil of a friend,"

en wat daar verder volgt, droeg ik voor, en toen ben ik er vandoor gegaan. Nu heb ik het zeker glad verbruid?"

Ik kon het niet helpen, maar toen ik me dit geval voorstelde, en het beteuterde gezicht van onze dominee zag, schoot ik in de lach en kon niet anders bedenken dan hem op de schouder te kloppen en hem gerust te stellen. Het schijnt dat broeder Jansen zich chronisch miskend voelt, en daardoor zoveel kritiek heeft.

Toen de dominee weg was kwam Mrs. West nog even. Ze had zich erg uitgesloofd, en sleepte een hele fruitmand mee. "Geef mij die bananen maar, Dick moet veel meer aan zijn lijn denken," beredderde Mary; soms kan ze me irriteren. Mrs. West heeft een zoon die op trouwen staat, en zijn bruid is een rasechte Canadese, hier geboren, maar haar ouders zijn Polen. "Ik kan het niet helpen, maar ik had toch veel liever gehad, dat John een meisje van Hollandse afkomst had gekozen," vertrouwde Mrs. West ons toe. "Och, het is misschien wel een goed kind, daar blijf ik af, maar ik moet nog eerst zien of ze wel een huishouding aan kan en of ze wel schoon is. En ze zegt dat ze van Pools eten houdt. Zou onze John dan ook die Poolse salami of worst of hoe dat spul heten mag, moeten eten? Dat zal ze hem toch niet voor zetten? Ze gaat wel mee naar onze kerk, maar nee, ik ben toch niks blij met haar."

Mary zat belangstellend te luisteren, dat zag ik wel, en voor ik ook maar de kans had iets te zeggen, had ze haar antwoord al klaar.

"Wel, dat moet je toch niet zeggen," begon ze kordaat. "Zo ben je al bevooroordeeld voordat ze getrouwd zijn. Je moet dat meisje ook een kans geven zichzelf te zijn. Het is maar net wat iemand gewend is. Als jij bijvoorbeeld was opgegroeid bij kannibalen, dan zat je hier ook niet rustig, maar dan had je een onweerstaanbare drang om mensenvlees te eten, en dan was je heus niet tevreden met erwtensoep of roggebrood."

Ik hield m'n hart vast, Mary's woordenkeus doet me, zelfs na dertig jaar huwelijksleven, nog vaak versteld staan.

Maar gelukkig kreeg Mrs. West's gevoel voor humor de overhand, en ze begon eerst aarzelend, maar even later klaterend te lachen.

Ik denk dat morgen Charlie wel weer even langs komt. Charlie is een man naar mijn hart. Hij is al dik in de zeventig, maar nog heel kras, en hij woont moederziel alleen in het huis naast ons. Zo ongeveer eens in de veertien dagen vraagt Mary hem voor supper, maar verkommeren doet hij heus niet. Hij kan prima koken, en hij heeft ons zijn huis laten zien. Dat wordt schoon gehouden door een werkster, maar verder doet Charlie alles zelf, en alles ziet er keurig uit. "I've been in the army," legde hij uit. Toen we dit huis hadden gekocht en naast hem kwamen te wonen, moest Charlie eerst eens weten wat hij aan ons had. "I think we'll get along," voegde hij ons toe met glinsterende pretogen, na een paar weken. "At first I thought you people were too goody-goody— always running to church. But I'll overlook that." Toen we Charlie beter leerden kennen vernamen we dat hij wel kerkelijk opgevoed was, maar nu al in geen jaren in de kerk geweest was. "But I'm a good Christian," stelde hij ons gerust, "I don't smoke, I don't drink and I don't swear." Het bleek dat hij zelfs een poosje in de kerkeraad had gezeten. "But I couldnt' get so worked up about all those problems, I once suggested to get business over with in a hurry, at those meetings we had; and then play a good game of bingo. Well, that settled it, they never elected me again." Charlie geniet intens van het leven, en drinkt het nog steeds in met volle teugen, maar over het geloof praten wil hij niet. "I know all about it," weerde hij ons herhaaldelijk af. Charlie heeft een rijk gevarieerd leven achter de rug. Zo vertelde hij eens dat hij onder andere ook een poosje melkboer was geweest. "Those farmers didn't know much about cleanliness, years ago. I once noticed a cat drinking milk from a can and then she fell head first into the milk. The farmer grabbed her by the tail, shook the milk off her, and not knowing that I had been watching, put the can of milk at the road. I pretended not to know anything, and loaded the milk on my truck, and took it to the dairy. But at twelve o'clock I promptly returned the milk. "There was a cat in your milkcan," I explained. The farmer was very surprised. "How is that possible?" he wanted to know, "I just took one out this morning."

Als Charlie ons op deze verhalen vergast heeft hijzelf het meeste plezier. De tijd gaat verder, ook voor Charlie, en eens zal voor hem ook de tijd aanbreken dat hij afscheid moet nemen van het leven. Is hij daar klaar voor?

Een heel ander type, die hier ook al een paar keer geweest is de laatste paar weken, is Mrs. Peters. Mary kent haar goed omdat ze met haar samen werkt voor het Rode Kruis. "Ik weet niet wat ik aan haar heb," vertelde Mary wel eens. "als ze met je staat te praten fladderen haar ogen al weer naar een ander, die wat belangrijker is, en dan schiet ze daar op af. Ze klaagt altijd dat ze zo druk is met allerlei liefdadigheidswerk, en dat ze haar overal voor vragen, maar in haar hart vindt ze zichzelf aardig belangrijk en doet ze niks liever." Vrouwen kunnen elkaar ongenadig scherp beoordelen. Maar nu we Mrs. Peters wat beter hebben leren kennen, kan Mary haar veel beter waarderen. Het is geen gemakkelijk leven, dat ze achter de rug heeft. Haar man pleegde jaren geleden zelfmoord. "He had been very depressed for a while, but nobody thought that he was so sick," vertelde ze ons. And the cruelty of the people! Some insinuated that I must have made life very unhappy for him, or he wouldn't have done such a thing." Nu heeft ze moeilijkheden met haar zoon. Ze heeft ontdekt dat hij een "Glue-sniffer" is, en ze weet niet wat ze er mee aan moet.

Als je deze dingen hoort, weet je niet hoe dankbaar je moet wezen wanneer je kinderen veilig door hun "teens" heen zijn, en hou je je hart vast voor de jongelui hier. Moeten we als kerk niet iets voor de "buitenkerkelijke" jeugd doen? Wel, voor een eerste keer heb ik al heel wat geschreven, en mijn hand begint lam te voelen.

Een volgende keer zal ik proberen eens wat meer gesprekken op te schrijven, maar voor vandaag is het genoeg, ik moet uiteindelijk ook aan mijn zieke heup denken. Dus tot de volgende keer.

66 in '69?

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FROM THE BOOKSHELF

Robert G. Gromacki: "THE MODERN TONGUES MOVEMENT." Published by Presbyterian and Reformed Publishing Company, Philadelphia, Pen. Price $4.50

We live in a time in which we witness the enormous growth of Pentecostalism all over the world. The message and the methods of the pentecostals are not limited anymore to those groups, that call themselves Pentecostal churches, but are also being applied within established churches like the Episcopal church, Lutheran, Reformed Church, etc. The writer claims that practically all historic denominations have been influenced by the new charismatic revival.

According to the consistent pentecostals the baptism with the Holy Spirit is about the best gift God can bestow upon man. It is an experience to be sought and verified in the speaking in tongues. You claim that you have the baptism with the Spirit? Well, then, let us hear you speaking in foreign tongues. That is, so to speak, the proof of the pudding.

The author of this book has made a very careful and painstaking examination of the phenomenon of tongue speaking as it was seen and heard throughout the ages. He examines in detail the writings of the apostolic fathers like Justin Martyr and Irenaeus, doing his best to discount what they have said about this kind of spiritual language. From the outset of the treatise it becomes very clear, that the writer does not believe in the godly origin of the pentecostalist's speaking in tongues and even considers it possible that satanic powers may be the cause of this phenomenon (p. 47). That's why we look in vain for an objective study in this book In order to find support for his prejudice the writer does his best to show in his historic survey that speaking in tongues was practically limited to the beginning of the new testament time when the apostles were still alive and that there is no continuity of this charisma throughout the centuries (p. 139.)

However, it cannot be denied that among the Huguenots during their terrible persecution some claimed to have received this spiritual gift. Also during the various revivals on this continent tongue speakers appeared.

Although we agree with many observations made in this book and although we together with the author utterly fail to see the necessity or desirability of speaking in tongues, yet we find his conclusion too strong when he states on p. 140: "Although the movement claims to be of divine origin, its phenomena are best explained by Satanic origin, psychologically produced, or artificially simulated. In most cases, it appears to be a human effort to recreate or simulate a transitional Biblical phenomenon." It is remarkable that the author reduces the power of his own argument by speaking about "in most cases," reluctantly admitting that there seem to be exceptions.

No, we do not admire those who claim to have received the gift of speaking in tongues and we are dead-scared of the subjectivism so apparent within pentecostal churches. Yet, together with many others who do not covet this gift, we would prefer to move carefully and leave the possibility of its occurrence open. Indeed, Paul says in his famous chapter 13 of 1 Corinthians: "Tongues shall cease." But the question remains: When?

In spite of our objections against the subjective method of research and study the author displays, we find this book very valuable reading material for all those who are interested in knowing more about pentecostalism. A. De Jager

★

W. G. van de Hulst: "KEEP OUT." Published by Woudstra's Bookhouse, 12028 - 81st Street, Edmonton, Alta. Price $1.25.

Once again Woudstra's Bookhouse has rendered us a great service by publishing another of the series of children's books written by the famous narrator and friend of children, W. G. van de Hulst. This time we have before us the translation of "Het wegje in het koren." It is a good translation in which we recognize the unique style of writing of Van de Hulst. A book like this hardly needs any recommendation.

Parents and aunts and uncles who themselves have enjoyed the Van de Hulst stories in their young years — Oh, sweet memories! will hurry to purchase this little gem for their youngsters.

What a wonderful Christmas present for the little ones!

A. De Jager

DR. VISSER 'T HOOFT WRITES MEMOIRES

Dr. W. A. Visser 't Hooft, former secretary of the World Council of Churches, works four hours a day on his memoires. The first volume is expected to be ready for the press by spring 1970. The book will be written in English, the language he used more extensively than his native Dutch during the nearly 30 years he worked for the ecumenical movement.

(Radio Nederland)

From the Mailbox

HIGHER CRITICISM

Dear Sir,

I agree with Rev. Kuyvenhoven that we should deal with issues and not with persons. Hence my letter is addressed to an issue that Rev. Kuyvenhoven brought up. He writes in CC of Nov. 1, 1968 that if some questions are suppressed and not discussed, then this will harm the church. Yet he himself wants to suppress a question brought up by some higher critics. If a higher critic breaks up the Bible and so tries to distort the Word of God, then I have the right and the duty to disagree and to defend the Word of God.

Let us take the case in point of Abraham's lie to Pharaoh, Abraham's lie to Abimelech and Isaac's lie to Abimelech. The Bible tells me here of three different incidents. Now a higher critic tells me that these must be three accounts of one and the same incident. In other words that higher critic is saying that there were several authors of Genesis who must have made a mistake by relating three incidents to us. And then that higher critic also implies that the editor of the book of Genesis must have been a pretty dumb fellow since he put those three similar incidents together in the same book. Pretty serious accusations, I think.

I believe that it is our duty to expose the heresies of higher criticism and to bring the pure Word of God.

I will even use the views of higher criticism in the introduction of a sermon and then point out where such views go wrong. This can be a very useful method for pointing the people to the right meaning of a certain passage of Scriputre. I have at times used this method and I found it to be very profitable.

I cannot see why questions concerning biblical higher criticism should be suppressed. They should rather be discussed for not only professors in universities will come up with theories of higher criticism, but often our own church members may come up with the same theories. It is then our duty to point them to the pure Word of God.

Let us not suppress questions concerning the Word, aren't we ministers of the Word?

Rev. Wm. Praamsma
Stratford, Ont.

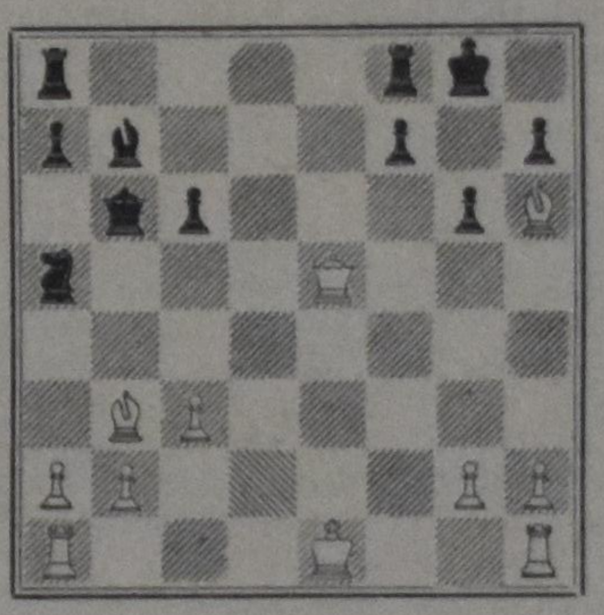
Let's Play Chess

Editor Mr. C. HESS

WOULD YOU RESIGN ALSO?

Sometimes it happens that a chess player resigns although he easily could make a draw. He did not see a possibility or he was absent minded for a moment, anyway, he lost his game although this was not necessary at all. To make things worse, sometimes players resign although they could have won.

The diagram before you in this column tells of such a sad story.



White had just brought his Queen to K5 (e5), plainly threatening mate by Q-N7 (Dg7). White felt certain about this and did not expect anything bad. It is hard to describe his confusion when he saw what Black answered: —, BR-K1 (Tf-e8), pinning the Queen, making the lady an easy prey with his following move checking. White had fallen so wildly from the top of enthusiasm to the bottom of despair that he knew only one thing: I am going to lose my Queen and that means a complete loss of the game. A quick look convinced him of the certainty of his fate. Do you know what he did? He resigned! —

But that was just a minute too early. My question is in the title: Would you also resign? I would appreciate if you would answer this next time. If you say "No", would you prove that? No points: no merits. Tell me your findings, only for the pleasure of the game.

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POST SCRIPTUM LETTERS

(Continued from page 5)

is the duty of all believers, according to the Word of God, to separate themselves from all those who do not belong to the Church, and to join themselves to this congregation, wheresoever God has established it, even though the magistrates and edicts of princes were against it, yea, though they should suffer death or any other corporal punishment. Therefore all those who separate themselves from the same or do not join themselves to it act contrary to the ordinance of God." (*Belgic Confession*, Art, 28.)

2. Others do not make public profession of faith because, they complain, there are too many faults with the church. Some popular expressions are: "The church has too many divisions," "there are too many hypocrites in the church," "the church is too strict."

It is true we can find enough fault with every church and her members, and much of this criticism is valid and to the point. We should feel sad about the many divisions in the Christian Church. Some schisms have occurred as a result of personality cults. Others took place because of obedience to the truth of God's infallible Word. Furthermore, there are indeed hypocrites in the church. Yet we do not have the capacity to identify a true hypocrite. This is a matter we should leave in the hands of God, the Judge. It is also possible that a church can fall in the practice of legalism, by which she gives the impression that salvation is dependent on our behavior and good works.

It should be emphasized that there are some falacies in the mind of the critic who uses faults of the church and people as an excuse for neglecting to make profession of faith.

a) People become members of the Church of Christ because they are redeemed from their sins and disobedience through faith in Christ who shed His blood on the cross.

b) When I confess this of myself, then I am also to accept this of the other members of that church. We do not become members of the church because we are so good. The Bible teaches that I should esteem others higher than myself.

c) As long as the church is in the world it will not be free from weaknesses and sins. Although it is the task of the church to fight against evil and sin, and keep her as pure as possible, we do not find a perfect church here.

d) We are called to seek membership in a church which is true to its calling: the true preaching of the Word; the proper administration of the sacraments; and the faithful exercise of discipline.

e) A true Christian wants to seek the assembly of God's people regularly and earnestly. There is something basically wrong when a believer refrains from becoming a member of the local church and joining in the worship and service of God. His way of religion is then a man-made religion, and thinks himself wiser than God.

3. "It costs too much." On the surface one would conclude that such an objection to profession of faith refers only to the material side of the calling of the Christian. Indeed many members of the church seem only to be halfhearted in their giving to the church and the kingdom. The objection here is raised because of the spiritual cost. Such a person is not ready to allow Christ to take over all of his life. He is aware of the fact that he cannot serve God and mammon. Christ says too that "whoever loves his father or mother more than me is not worthy of me; whoever loves his son or daughter more than me is not worthy of me. Whoever does not take up his cross and follow in my steps is not worthy of me. Whoever tries to gain his own life will lose it; whoever loses his life for my sake will gain it." (Matt. 10:37-39.)

It is quite obvious that no such person could honestly do confession of faith. In reality he is yet a slave of Satan, and loves his own self too much. Repentance calls for a radical change in a person's heart and life. This call to repentance will come to him repeatedly. Every baptized person is responsible to God, and the promise sealed on his forehead years ago will testify against him when he persists in his way of disobedience and unbelief.

4. "I do not have enough assurance of faith. I doubt too much." This reason for postponing profession may be valid for faith in God and salvation in Christ gives the believer certainty concerning the forgiveness of sins and eternal life and the firm assurance that he is a child of God.

A big danger in our day is that science has more authority than the Bible. For many young people conflicts arise for the Word of God is then used as a textbook for science. Many modern theories about the origin of man and the world, i.e., evolution, cast doubt on the biblical version of creation and miracles in God's word. Such kind of doubt can de due to unbelief. A childlike faith can overcome this kind of doubt. The Bible does not solve all problems for us, though it does demand a trust in the living Word.

Their is also doubt which is due to our daily sins and weaknesses and takes away assurance since there is such little progress in our walk with God and His ways, and because sin separates from the Lord. Public profession of faith will not cure us from this doubt, but it will be a life-long struggle. Usually we need encouragement to gain more certainty, but it is not necessarily a reason for postponement of public profession of faith.

We may speak of "objective" and "subjective" assurance. In our lives objective assurance is the sure belief that the Word of God is true and its promises in Christ are reliable, no matter in what circumstances we are. The Holy Spirit testifies of this in our hearts. "Subjective" assurance is present *when the former is.* We can then say I feel sure that Jesus is my Savior and I am His child. The fruits of faith are then too a proof that salvation is real. We can often be *misled by our* feelings when these feelings are not related to our faith in God's Word, *the ground of our assurance.*

5. "My sins are too great. I am not good enough." This attitude may be a result of unbelief too, especially when it arises out of a spirit of fatalism, which preaches, "I am beyond help." Such persons do not really want to be saved.

Yet it may also reflect a true sense of humility, which is acceptable to God. Psalm 130 gives utterance to the cry out of darkness: "Out of the depths have I cried unto Thee, o Lord." (verse 1.) Every sinner should have a very low opinion of himself, and mourn over his sins, but then turn to the Savior for refuge and deliverance. The Redeemer has paid for all our sins, great and small, and God loves those who say:

"Nothing in my hands I bring,
Simply to Thy cross I cling."

What then is the true meaning of a public profession of faith?

1. It is a declaration before God.

For covenant youth it is the personal, believing acceptance of the promise of God made at the time of his baptism. For those who come to faith by means of evangelism or missions it is the personal acceptance of the same promise offered in the Gospel.

This confession testifies of the assurance of being born again by the Spirit of God. It is the acknowledgment that his salvation is all of God. "My only comfort is that I, with body and soul, both in life and death, am not my own, but belong unto my faithful Savior Jesus Christ; who with His precious blood has fully satisfied for all my sins, and delivered me from all the power of the devil; and so preserves me that without the will of my heavenly Father not a hair can fall from my head; yea, that all things must be subservient to my salvation, wherefore by His Holy Spirit He also assures me of eternal life, and makes me heartily willing and ready, henceforth, to live unto Him." (H. Cat. Lord's Day I, 1.)

This profession, too, indicates his conviction that the Bible is God's infallible Word and believes all its teachings as contained in the creeds of the Church of Christ and vows to remain loyal to them.

We realize in this confession that the believer stands first of all alone before God. Nobody is able to take his place, and as such makes a total commitment to His Lord and Savior.

2. It is a declaration before the church.

The believer declares in the presence of the congregation that he is a member of the Church of Christ, His body, the family of God. He identifies himself with the people of God. He accepts them as brothers and sisters in the Lord with whom he has this faith in common.

He now receives the privileges of full communion. For the first time he participates in the sacrament of the Lord's Supper, as a means to strengthen his faith. He expresses his oneness with the Lord and with His people.

In the second place, the congregation is a witness to his profession. They receive him as full, also accept responsibility for his spiritual and material welfare. The local church has supervision over him and he willingly submits himself under the government and discipline of the church if such becomes necessary, recognizing that such authority and care is entrusted to the church by her head, Jesus Christ.

Furthermore, it is a pledge that he will remain faithful to God in His church and kingdom. In this new obedience he is called to be a soldier in the army of Christ. He has a function and obligation to fulfill. He will render his wholehearted service with his talents and possessions for the building of His Church in the world.

His life in the congregation and kingdom is one of *personal involvement.* He is a citizen in the domain of Christ. The rule of His king becomes evident in his heart and life, not only individually but also in unity with other believers. The kingdom of this world organizes together to achieve their godless goals, so the citizens in the kingdom of God unite together and seek to carry out the will of the King in all of life unto the glory of God. This rule of the kingdom is at work in the church, home, school, the field of labor and government, and elsewhere. The Lord is expecting our voluntary, dedicated and full-time service.

3. It is a declaration before the world.

We may not regard public profession of faith only as a ceremony in the church service, but as a lifelong profession of our love for God and our neighbor. Such a profession will have its practical application in the midst of the world of sin and darkness. The apostle Peter declares: "But you are the chosen race, the King's priests, the holy nation, God's own people, chosen to proclaim the wonderful acts of God, who called you from the darkness into his own marvelous light." (I Peter 2:9.)

Our living membership will be tested in the world in a twofold way:

a) We are called to be separate from the world which is under the spell of the devil. This is an extremely important aspect of our calling. In this separation we may not reveal a "holier than thou" attitude. On the other hand, one cannot be a true member of the body of Christ when he, at the same time, remains under the power of sin, and participates in the spirit of the world. We are called apart as a holy people.

b) The second part of this test is the call to be positive witnesses of Christ and His work. Christ Jesus, who lives in us, must rub off on others. In word and deed, the believer as well as the Christian community must testify of the new life to the world. Our Lord states: "Whoever declares publicly that he belongs to me, I will do the same for him before my Father in heaven." (Matt. 10:32.) He also declares: "You are like salt for all mankind." "You are like light for the whole world . . . . In the same way your light must shine before people, so that they will see the good things you do and give praise to your Father in heaven." (Matt. 5: 13, 14, 16.) Such a confession is exemplified in a kind word to a stranger, a visit to the unfortunate, a campaign for the relief of the needy, a canvass of the neighborhood to place a copy of the Bible, provision for the upbringing of covenant children and the proclaiming of the Gospel to the teeming masses everywhere, and so on.

4. It is a declaration of a glorious future.

The true public profession is not in vain. We may know from God's Word that when once a child of God, always a child of God. "I give them eternal life, and they shall never die; and no one shall snatch them away from me." (John 10:28.) It may be rough going. Self-denial, persecution, loss of liberty, even of life itself may be our lot. ". . . there is nothing in all creation that will ever be able to separate us from the love of God which is ours through Christ Jesus our Lord." (Rom. 8:39.)

The day is coming that the church on earth will be united with the church triumphant, the day on which the Lamb of glory will make all things new. God's church are a people with a sure hope.

"Remember now thy Creator in the days of thy youth, . . . " is the urgent appeal of the inspired poet of old.

An old missionary leaves a prayer with you and me: "May the God who gives peace make you completely His, and keep your whole being, spirit, soul, and body free from all fault, at the coming of our Lord Jesus Christ." (I Thess. 5:23.)

Note: All New Testament quotations are from the new translation, *Good News For Modern Man*, unless indicated otherwise.

J.Z.

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LEZERS SCHRIJVEN

INTERPRETATIE VAN HISTORISCHE GEGEVENS

Over het onderwerp van de interpretatie van "historische gegevens", welke voorkomen in de Bijbel zou ik graag het een en ander willen opmerken. Voor echter hieraan te beginnen, wil ik graag een opmerking maken. Een discussie moet, in ieder geval in christelijke kringen, openlijk worden gevoerd en zonder enige vorm van politiek. Men dient zich daarbij open te houden voor het standpunt van een ander, rechtuit en onomwonden de problemen te bespreken in de overtuiging dat het niet gaat om de juistheid van een persoonlijke mening, maar om de Waarheid omtrent de opvatting en beleving der H.S.

Ik geloof te mogen stellen, dat wij Genesis door de eeuwen heen altijd met westerse ogen hebben bekeken. De historische en natuurwetenschappelijke gegevens echter, zoals deze neergelegd zijn, waren in hun tijd en ten dele misschien nu nog, bevredigend voor de oosterse mens.

Zoals Prof. Oosterhof terecht schreef, krijgen wij de gegevens niet in een exact historische vorm. We krijgen ze in de vorm die de mensen daar en in die dagen gewend waren. Met andere woorden, indien dit niet het geval was, dan zouden we deze gegevens kunnen verwachten in een duidelijke en heldere vorm zonder beeldspraken voor alle tijden en slechts vatbaar voor één uitlegging.

Gezien de gegevens die we hebben van o.a. de kleitafel-bibliotheek van koning Assurbanipal en andere vondsten in Mesopotamië, betreffende rechtsopzet en levensbeschouwing onder Hammurapi en de Hetieten en Kassieten, is een grote invloed op Israël zeer aannemelijk, vooral daar Babylonië en Egypte elkaar op hun veroveringstochten in Palestina ontmoetten en sterke handelsbetrekkingen aanknoopten (M. Rostovtzeff: History of the Ancient World).

De wetten van Hammurapi stonden in hoog aanzien tot ca. 1000 jaar v. Chr., terwijl voornoemde koning omstreeks 2000 j. v. Chr. leefde. Mozes leefde omstreeks 1350 jaar v. Chr. en is opgevoed aan het Egyptische hof. Omdat dit aan de top stond van het bureaucratisch geregeerde Egypte, is het zeer aannemelijk, dat Mozes met de wereldbeschouwingen, zoals die in de beide staten leefden, evenals met de rechtsopzet, zeer goed op de hoogte was. De mogelijke gevolgen daarvan kunnen verwacht worden in Genesis.

Daarom moet het zeer moeilijk zijn, om aan te geven, waar de grenzen van voornoemde invloeden liggen en waar we beeldspraken moeten zien of niet mogen zien.

Aan deze benadering is op zichzelf niets onbijbels, want in de boeken van Mozes' eigen tijd en daarna tot de Nieuw-Testamentische tijd toe, zien we steeds weer de voorafschaduwing van de Christus. De Bijbel is duidelijk op de Christusfiguur geconcentreerd met de verlossingsboodschap. Er is geen directe reden aan te wijzen waarom de natuurwetenschappelijke en historische gegevens van Genesis van zo'n enorm belang voor de Christen van deze tijd zouden zijn. Afgezien hiervan de aanname, als zouden voornoemde gegevens onder de waardering moeten komen als deel uitmakende van de neergeschreven inspiratie, dan brengt ons dit toch wel verdacht dicht bij een variatie op Maria's "onbevlekte" ontvangenis. Immers, een zuivere weergave kan alleen maar tot stand komen door een mens, die op dat moment onbeïnvloed is door de zonden. Over een waardering van "de einden der aarde" en de tijdsduur van de scheppingsdagen voordat de zon geschapen was behoeven we nog niet eens te spreken. In enkele gevallen hebben we al een compromis gesloten.

Mede om dit alles lijkt het mij beter uit te gaan van het feit, dat God eenvoudige, zondige mensen gebruikt heeft om zijn boodschappen door te geven, met alle gevolgen van dien. Daarom moeten we alles onderzoeken en beproeven, want het is de geest die de Bijbel ademt, die we moeten leren verstaan en niet de letter.

Ik ben nooit erg geporteerd geweest voor de "stamboom" gedachte als men spreekt over theologische stromingen en richtingen. Uiteindelijk gaat het om de inhoud. Onnatuurlijke bindingen met voorvaderen maken ons denken maar al te vaak star en weinig flexibel. We moeten voorop stellen, dat niets in de weg moet staan van een verdieping van overtuiging en breder inzicht, ervan uitgaande, dat de christelijke hoofdgedachte onaangetast moet blijven.

Om een voorbeeld te noemen: als een wonder zoals Jozua's "zon sta stil" langs natuurwetenschappelijke weg een soort "verklaring" vindt, dan is het wonder er echt niet kleiner door geworden. Hieruit blijkt mijns inziens, dat, met eerbied gesproken, God geen hocus pocus nodig heeft, maar wordt alleen maar duidelijker dat God de wereld regeert, de dingen naar Zijn hand zet, een zg. samenloop van omstandigheden zo laat ontstaan, dat het op het voor Hem juiste moment, op de voor Hem juiste plaats, en op de door Hem opgelegde wijze **geschiedt.**

Dat we dit vaak niet willen zien, is dat misschien de oorzaak van het feit, dat we Gods hand nu zo moeilijk zien af en toe? Is dit misschien mede de oorzaak van het ontstaan van de .'God is dood" theorie?

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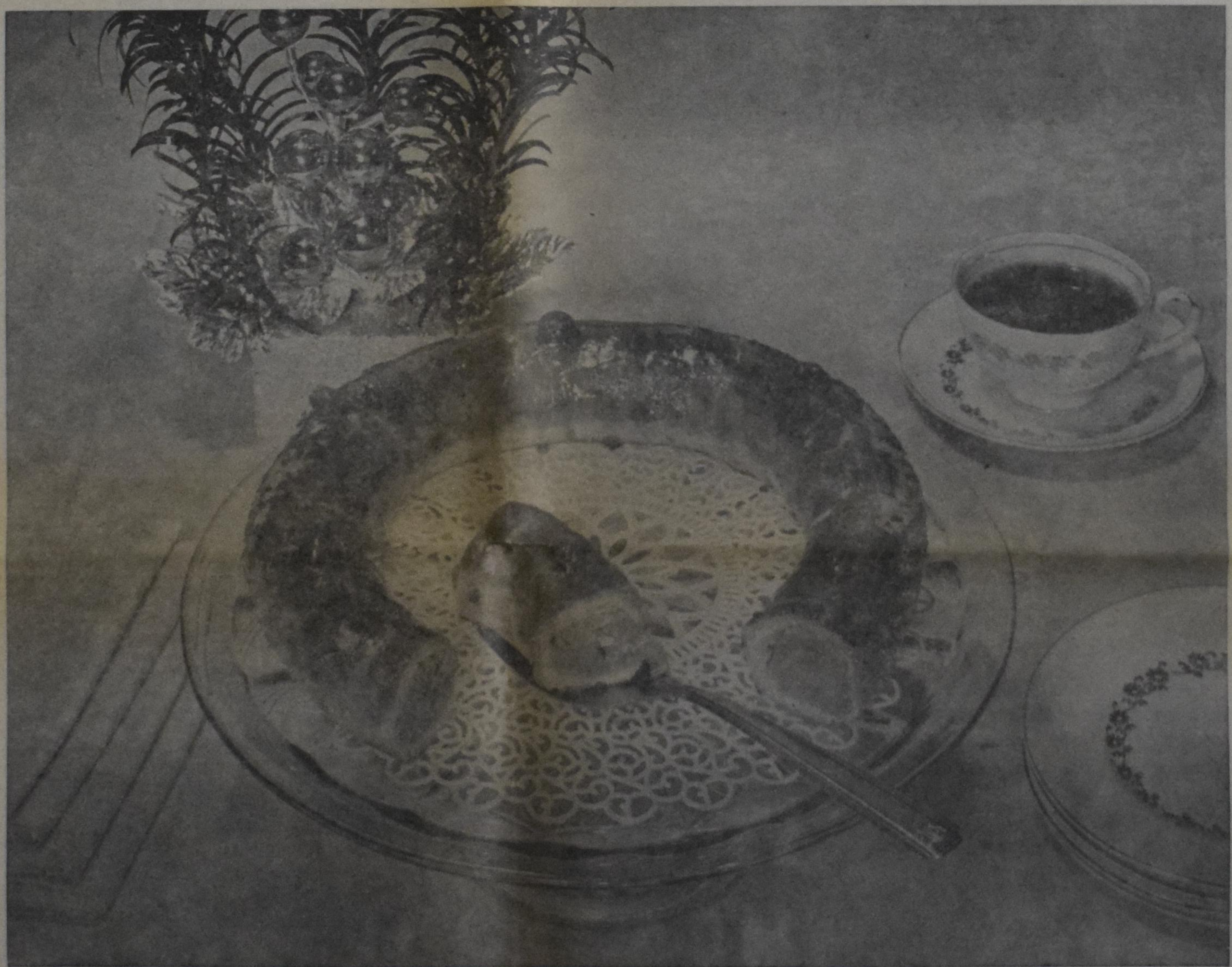

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HOMELAND OF JOHN HUSS AND THE MORAVIANS

THE STORY OF THE "HIDDEN SEED"

by REV. G. RIENKS

(II)

"THE HIDDEN SEED" — JOHN AMOS COMENIUS

Among the Moravians who left the country was also the learned and noble John Amos Comenius. He was the last bishop of the Brethren. There is a dramatic painting of Comenius bidding farewell to his homeland. In an old book on the Moravians we read, "At the moment of quitting his native country, from the mountains on the frontiers, Comenius took a last view of Moravia and Bohemia, and falling down on his knees with his brethren, poured out his cries to God, accompanied with many tears, entreating Him not to abandon those countries, or wholly to deprive them of His Word, but to continue to preserve to them the holy seed."

Later on, in the year 1649, Comenius wrote "An Extract of the History of the Origin of the United Brethren" to keep alive the memory of the Moravian church. It was Comenius who called this church "The Hidden Seed". In the eyes of the world the church had been wiped out.

This Comenius has always fascinated me. As a boy I often passed by a monument which was erected in remembrance of him outside Amsterdam, near the town of Naarden. During his exile Comenius lived in Poland, England, Sweden, Germany, Hungary and Holland. He died in Amsterdam in 1670.

Comenius is best known as one of the founders of modern education. His book Didactica Magna is a Philosophy of Christian Education. It is interesting to learn to know some of his thoughts.

Education, according to Comenius, is but the preparatory part of man's life on earth. Unlike other infants, the human child must be taught if it is to realize its full potentialities. There is one, and only one, way to do this efficiently: specialists must take the children in hand and fashion them into men and women, or, more specifically, into Christian men and women.

Man's chief end is to serve God, His creatures and himself, and to enjoy the happiness that comes from knowing, using and loving these three rightly.

Comenius urges that sciences, arts and language be taught as "purely subordinate subjects", so that the child will understand that "all that does not relate to God and the future life is nothing but vanity". Thus, the Holy Scriptures must "rank before all other books"; children are "plants of paradise".

Comenius' Didactica Magna reveals the spirit of the Moravian church. Was the departure of Comenius and of many others from their homeland to be the ending of the Czech Evangelical Church?

THE HIDDEN SEED SPRINGS UP AGAIN

Though hidden from the eye, many seeds of the knowledge of the gospel remained and after about a hundred years became visible again. A simple carpenter, Christian David, ministered to the remnant of the Unitas Fratrum and the seed began to grow. But how would it be possible to serve the Lord in a country where there was no freedom? The Brethren were longing for a shelter.

It was on the morning of Whitsunday, in the year 1722, that Christian David came to the brethren with the wonderful news that he had met a certain Count Von Zinzendorf, who was not only a sincere christian himself, but was also employed in bringing soul, to the Saviour. It was this Count who was willing to provide an asylum for the Brethren on his estate Berthelsdorf in Saxony, not too far away from the Bohemian border. And so the trek began.

On June 17, 1722 the first tree was cut down of what was going to be the home of the remnant of the Moravian church. They called the settlement Herrnhut, i.e. the "Lord's Lodge".

At first the Brethren conformed to the worship and communion of the Lutheran Church of Berthelsdorf, but before long they were desirous of a more spiritual worship, a purer discipline and a church, according to the order and regulations used by their ancestors. During these tensions Zinzendorf did his utmost to reconcile the parties.

On May 12, 1727, an agreement was reached, the Brethren were allowed to manage their own affairs as a distinct society. During a communion service on August 13 of that year the working of the Spirit was felt so strongly that that time was recognized as the rebirth of the Unitas Fratrum under the name of the Moravian Church.

The chapel on Herrnhut, where on August 13, 1727 the "Unitas Fratrum" was renewed.

It was the small Moravian Church, the heirs of John Huss, who was going to put their mark on modern Missions and would deeply influence John Wesley and consequently the whole Christian church.

THE MORAVIANS — PIONEERS OF WORLD-WIDE MISSION

It is fascinating to see how this little band of Moravians, who settled on Count Von Zinzendorf's estate, became the pioneers of modern Protestant Missions. Von Zinzendorf himself was filled with missionary zeal. As a boy already, attending the school of Francke in the city of Halle, he came in contact with missionaries and Christians from distant lands. At the age of fifteen he founded a club "the Order of the Mustardseed" with the purpose of winning souls for Christ throughout the world. One day Von Zinzendorf wrote, "It is only selfishness if somebody thinks it is important to die in his own 'nest'. Where the most work for the Lord is to be done in the world, there is our fatherland." Von Zinzendorf looked upon the brethren in "Herrnhut" as soldiers of the Cross destined for this great task.

In the year 1731 the Count attended the coronation of Christian VI of Denmark. On that occasion he met a negro from St. Thomas, one of the Danish colonies in the West-Indies, who told him that the negro-slaves would certainly accept the Gospel, if only someone could be found to preach it to them. He also met two Eskimos who told him that the Mission-post in Greenland was going to be closed.

This was the sign for Zinzendorf to call for the help of the Brethren, and they gladly responded. In 1732 the first two missionaries were sent out to St. Thomas — Dober, a potter, and Nitschman, a carpenter. In 1733 three Brethren sailed for Greenland, in 1734 some began mission work among the Indians in North-America, and in 1735 the first Moravians set ashore in Surinam. This was the beginning of a long stream of missionaries sent out from Herrnhut. Within twenty years the Moravians brought more men into the field than had all the Protestant churches together during two hundred years. Within those twenty years they undertook twenty-five expeditions outside of Europe, and already hundred men and women were buried in foreign soil. They were prepared to go to the most lonely and miserable outpost; they went almost unprepared, but with undaunted love for their Saviour and for a lost world. Since 1732 the list of names of men and women who left Herrnhut for this purpose has grown to more than 3,000.

The influence of the Moravians upon Protestant Missions is far beyond the number of members of this small church. God in his providence used the "Hidden Seed" to kindle the flame of missionary zeal throughout the whole church of Jesus Christ.

For us it is also interesting to know that the Moravian Brethren had mission-posts in Canada also. In May 1752 four brethren left London to establish a mission among the Eskimos in Labrador. The leader was John Christian Ehrhardt. They reached the inhospitable shores of Labrador, but nobody knows what happened to them. The Brethren, however, did not give up. In 1771 a mission was built in Labrador, which they called Nain, and in 1776 in Okkak, 150 miles north of Nain. In 1800, the Brethren had in Labrador three stations with 110 baptized members. Well known was also their mission in Fairfield, near London, Ont. There the American congregation of Brethren settled in 1792 together with their converts among the Delaware Indians. The settlement was destroyed during the American War in 1813 and later on re-established.

(To be continued.'

Moravian missionaries arrive in Greenland in 1733.

John Amos Comenius bidding farewell to Bohemia in 1628.

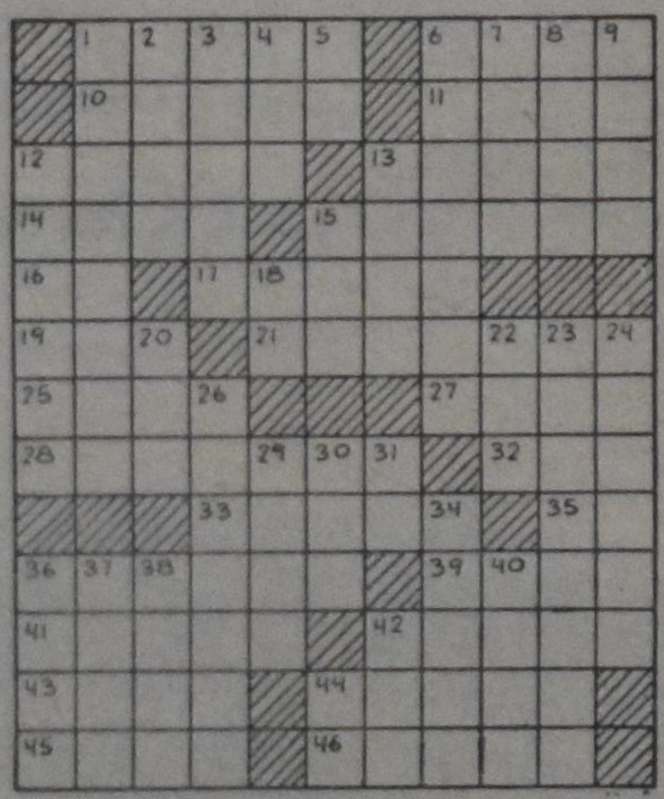
CROSSWORD PUZZLE

ACROSS

1. Hotel charges
6. Castile or laundry
10. Slur over
11. Forearm bone
12. Levels
13. Pipe or conduit
14. Lie on one's oars
15. Confound
16. One hundred sq. meters
17. Tonsure
19. Braced
21. World power
25. Son of Seth
27. Come in third
28. Man on the picket line
32. A.I.D.'s predecessor
33. French city
35. Either's partner
36. Political propaganda leaflets
39. Magician's accessory
41. Honeybees' housing
42. Something for the office eager beaver
43. Solar disk
44. French landscape painter
45. Used to be
46. Jesse of Olympic fame

DOWN

1. Profoundly respectful
2. Tavern specialties
3. Beauty shop offerings
4. McMahon and Sullivan
5. Wind direction
6. Crest performers
7. Norwegian saint
8. Indigo plant
9. Glass
12. Expunges
13. Brubeck
15. Cheat
18. Exclamation
20. Pinnacle
22. Stitchbird
23. Provender in the tropics
24. Emmy and Oscar
26. Genuine
29. Mess and first-aid
30. Printers' measures
31. Gridiron man: abbr.
34. Made the air blue
36. Unbend
37. Initiation
38. Declare
40. Later
42. Archer's device
44. Business abbreviation



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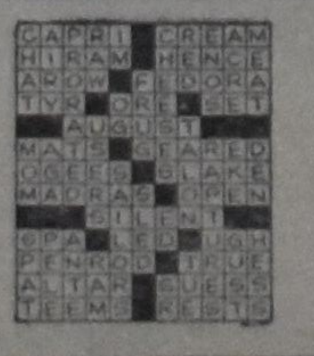

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Canadian Arms and the War in Vietnam

Part II

After the Arrow was scrapped it became obvious that Canada could not afford the cost of developing her own sophisticated airplane necessary for her role on NATO and for her home defense. If we were to buy all our complicated and expensive equipment abroad, however, great difficulties would arise. Firstly, it would be a great drain on our finances for which we could not compensate ourselves; and secondly, we would always be dependent on other countries, something which may not always be a wise thing to do in our fast changing world. After lengthy deliberations with the U.S., an agreement was reached in July 1960 whereby it was agreed that the two countries should try to integrate their military development and production as much as possible; there would be a greater standardization of military equipment, a wider dispersal of production facilities would be strived for, there would be no obstruction to the flow of defense supplies and equipment between the two countries, and there would be a channel set up for the exchange of information between the two governments on defense, economic and production matters. The business communities of both countries would be considered equally, and Canadian equipment would be able to sell at competitive prices in the U.S. since it would not be subject to the Buy American Act.

The agreement, in effect, has provided one large market for both U.S. and Canadian manufacturers of defense equipment. A Canadian firm can send in bids to the U.S. government for some item which is required, or can bid on sub-contracts to large manufacturers in the U.S. There are no discriminatory legislatives or regulatory restrictions placed as obstacles on either side. Price, delivery, and quality are the criteria on which each contract is awarded. Gold-flow directives, which implement the policy of the U.S. Department of Defense to reduce defense expenditures abroad, do not apply to U.S. procurement of defense supplies in Canada. The Canadian government is only involved to the extent of providing leads to Canadian companies that request them and making available in the U.S. a list of Canadian companies engaged in defense production and the particular items they produce. Apart from this, the government is not involved; it is strictly a private business operation.

By the end of 1967, sales of Canadian equipment totalled $1,798,900,000, while Canada had spent $1,608,000 on purchases of defence equipment in the United States. This gives Canada a trade balance for those years of $190,900,000, but this is only incidental because the program was not set up that either country woud have a substantial balance of trade benefit. Most of the equipment sold to the U.S. consist of component parts, since it is too expensive to make complete weapons in Canada. The only exception to this is the de Havilland Caribou transport plane which is wholly manufactured in Canada. This plane was so popular and so successful that a joint corporation was set up to develop another plane of the same general type, the Buffalo.

Even a partial list of the items sold by Canadian firms is impressive. It includes jet engines and parts for them; the wing actuator system for the controversial swing-wing F-111 jet; radar and sonar equipment; a system which enables helicopters to land on the decks of small ships in rough seas; valves for nuclear-powered warships; and radio aerials that unwind like metal tape measures, which were used on the Mercury and Gemini spacecrafts as well as on the Canadian Alouette satellites. Some of these products have been sold because of their superior performance. Some have been sold by competitive bidding for contracts, for which Canadian firms have offered better terms. In a few cases American contractors have come to Canada to have a certain item developed because there is a special knowledge in a certain field and they have become impressed with the Canadian expertise.

There is, of course, a danger in this close cooperation. Since the U.S. spends so much more on defense than we do, it only buys a relatively small amount of its defense production from Canada. We on the other hand, have a fairly small defense budget, but a great deal of it is spent in the U.S. We are thus more dependent on the U.S. for the maintenance of our armed forces than they on us. If there ever came a time that relations between the two nations would deteriorate to such an extent that defense production embargoes would be placed in the U.S., we would be very hard up indeed until we developed own defense weapons or found another supplier. It seems though that the two countries are so closely united that such a thing is not likely to happen.

But what about the question that we should not sell any arms to the United States because they may be used in the war in Vietnam? This is essentially a moral question, but the consequence of such an action would probably do more evil than it would do good. If the Canadian government would forbid the sale of arms to the U.S., it would not shorten the war one hour. It would, however, end the friendly relations with our neighbour and could have consequenses far beyond this. It would, it is estimated, put about 50,000 people out of work, most of them in the aerospace industry. The government would have to try and find work for these people, something not easily done, because the end of defense contracts would reduce the orders of many small sub-contractors all through the country. We would thus be faced by a serious unemployment problem with all the miseries this brings to those involved. Canadian industries would have a hard time recouping their losses in non-military fields because a great many of the technocrats would move to the U.S.; the brain drain would begin anew and make it more difficult for the Canadian companies. We would probably never again manufacture anything for the U.S. defense effort because they would feel we could not be trusted and would leave them in the lurch once again at some future date during some crisis then.

And if we were to stop the defense production, would that be enough? Would we not also have to stop sending our nickel, zinc, copper, iron ore and chemicals? These are probably more used in Vietnam than the little defense production we send. The argument can be continued until we have declared complete economic war on the U.S. Such a war we would lose. If our convictions are strong enough, it would not matter, we could survive as a nation without the U.S., but the ill feeling and antagonism this would create, not only between Canada and the U.S., but also among Canadians who would begin to blame each other for their now poor economic existence, would be very bad indeed. And we still would not have stopped the war in Vietnam. The defense sharing agreement has been in operation since 1941; both the Liberals and the Conservatives have worked with it; Prime Ministers Mackenzie King, St. Laurent, Pearson, Diefenbaker and Trudeau have given it their (some more than others) support; we are too closely integrated with the American people to pull out now. The one thing we must do is pray that God will give us wisdom to end this war soon, and learn to live in peace with our fellow man.

J. J. Bout.

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Joyfully we announce that the Lord has blessed us with His precious gift, a baby boy.
We named him

PETER JAN

November 7, 1968.

John and Lammie Kwantes, nee Klompmaker.

32 Oakwood Ave. N.,
Port Credit, Ont.

Rev. and Mrs. L. Praamsma are very happy to announce the engagement of their youngest daughter

CHRISTINE
to
ANCO FARENHORST

November 30, 1968.

Mr. and Mrs. Peter Hogeterp of Hagersville, Ont. wish to announce the forthcoming marriage of their eldest daughter

FRANCIS
to
Mr. FREDRICK STEPHEN SPOELSTRA

son of Mr. & Mrs. Peter Spoelstra of Stoney Creek, Ont.

The wedding will take place Friday, December 6, 1968 at 7:30 p.m. in the First Chr. Ref. Church of Hamilton.

Rev. A. Kuyvenhoven officiating.

On December 6th, 1968, the Lord willing, we will celebrate with our dear parents and grandparents

S. DE GROOT
M. DE GROOT—SCHALK

their 35th wedding anniversary.

That the Lord may grant them many more years of health and happiness, is the prayer of their children and grandchildren.

John and Margaret Kloosterman,
Harold, Richard, Arthur.
Eelke and Truus Kloosterman,
David, Edward, Calvin, Mark.
Adrian and Jane de Groot.

Whitby, Ont.,
519 Athel Street.

On November 29, 1968, the Lord willing, we hope to celebrate with our dear parents and grandparents

JACK HERREWYNEN
and
NEL HERREWYNEN,
nee STIGTER

their 30th wedding anniversary.

May the Lord sustain them richly in the years ahead, is the prayer of their thankful children and grandchildren.

Waterford, Ont.:
Martin and Christine Herrewynen.
(Jimmy, Sharon, Richard.)
Waterford, Ont.:
Paul and Jane Herrewynen.
(Debbie, Carolyn, Neil.)
Peers, Alberta:
Peter and Mary Ann Hogeterp.
(Courtney.)
Grand Rapids, Mich.:
Jack Herrewynen.
Jarvis, Ont.:
Betty.
Leonard.
P.O. Jarvis, Ont.

With gratitude to the Lord we celebrated on November 28, 1968, the 40th wedding anniversary of our dear parents

BASTIAAN BOULOGNE
and
HUIBERTJE ALIDA BOULOGNE—'T HART

May God grant them many more years to come.

Their grateful children.

721 McCallan Rd.,
Richmond, B.C.

On Thursday, November 28th, 1968, we hope to celebrate with our dear parents and grandparents

SIKKE HOITING
and
JACOBA HOITING—OOSTERHOFF

the occasion of their 45th wedding anniversary.

That they may live together for many years to come, is the prayerful wish of their children.

F. Visser,
M. Visser—Hoiting, Woodstock, Ont.
K. Hoiting,
J. Hoiting—Luursema, Tavistock, Ont.
L. De Vries—Hoiting, Rexdale, Ont.
P. Hoiting,
H. Hoiting—Rusthoven, Oakville, Ont.
R. Hoiting,
W. Hoiting—Storteboom, Clarkson, Ont.
H. Horinga,
B. Horinga—Hoiting, Woodstock, Ont.
S. Hoiting,
D. Hoiting—Evers, Salford, Ont.
B. Evers,
A. Evers—Hoiting, Wellandport, Ont.
and 41 grandchildren.

R.R. # 1, Wellandport, Ont.

Suddenly the Lord took to Himself my dear husband and father

JACOB DE VRIES,

at the age of 42 years.

Rom. 8:28-30.

November 19, 1968.

Lies De Vries, nee Hoiting.
Theo, Coby, Florence, Margareth, Teresa, Sylvia, and Anita.

7 Berry Creek Dr.,
Rexdale, Ont.

In Zijn ondoorgrondelijke wijsheid nam de Here plotseling tot Zich onze geliefde schoonzoon, zwager en oom

JACOB DE VRIES,

op de leeftijd van 42 jaar,

geliefde echtgenoot van Lies de Vries—Hoiting.

Wellandport:
Sikke en Jacoba Hoiting.
Woodstock:
Martha en Fedde Visser.
Tavistock:
Klaas en Jo Hoiting.
Oakville:
Peter en Henny Hoiting.
Clarkson:
Rein en Willy Hoiting.
Woodstock:
Betty en Henk Horinga.
Salford:
Sybrand en Dini Hoiting.
Wellandport:
Ann en Bernard Evers.
Neven en nichten.

November 19, 1968.

"Indien wij dan met Christus gestorven zijn, geloven wij, dat wij ook met Hem zullen leven."

Rom. 6 vs. 8.

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On behalf of the members of the Timothy Chr. School Association, the board wishes to express its deepest sympathy with Mrs. DeVries and her children in the sudden passing of their husband and father

JACK DEVRIES.

May the God of grace and mercy be near the family in this difficult period.

May they be comforted by the words of Romans 8 vs. 28 - end.

The Board of Timothy Chr. School,
Rexdale, Ont.

A wave of sorrow moved through the Timothy Christian School on the morning of November 20, 1968 when we learned of the sudden death of our caretaker

Mr. JACK DEVRIES.

We pray that the Lord may strengthen Mrs. DeVries and her children in the trying days that lie ahead.

"The Lord in His wisdom decided; we in our faith accept."

I Corinthians 15 vs. 55-57.

The staff of Timothy Chr. School,
Rexdale, Ont.

Local 22, Toronto West, Christian Labour Association of Canada, expresses its deep sympathy to Mrs. J. De Vries, children and relatives upon the passing on of

JACK DE VRIES,

faithful boardmember of our local.

We are thankful in the knowledge that our brother is now called to heavenly service.

The Board.

November 19, 1968.

The Ladies Societies "Rondom het Woord" and "Serve the Lord" extend the deepfelt sympathy for Mrs. Lies De Vries and her children in the sudden death of their husband and father

Mr. J. DE VRIES.

". . . fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine.
When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee . . . For I am the Lord thy God . . ."

(Isaiah 43)

The Board and their members.

November 19, 1968.

Rehoboth, Toronto, Ont.

We are comforted to know that our dear friend

JACK DEVRIES

is now with his Saviour.

Dear Lies and children, be assured that we pray constantly that the great Comforter may strengthen you. (Psalm 73:24-28)

On behalf of all your friends,

Tena and Dirk Beishuizen.
Ann and Gerrit Bloemendal.
Jannie and Henk Huizinga.
Nell and Albert Lammers.

On November 8, 1968 our Lord took to be with Him our dear little son and brother

WESLEY JOHN,

at the age of nearly 2 years.

Isaiah 51: 12.

Henry and Jane Katerberg.
William.

1119 Thomas St.,
Grand Rapids, Michigan.

On November 19, 1968 the Lord took to Himself our beloved husband, father and grandfather

HENK HULSTEIN,

at the age of 65.

Mrs. G. Hulstein—Yzerman, Vancouver, B.C.
Ray and Nies Hulstein, Richmond, B.C.
Joan and Harry Mennega, Hamilton, Ont.
Henk and Nel Hulstein, Vernon, B.C.
Reinie and Ad Vandenberg, Richmond, B.C.
Nel and Jake Romeyn, Prince George, B.C.
Anneke and Len Scholten, Haney, B.C.
Sharon and Luwe Byleveld, Port Alberni, B.C.
Emma and Henk Bouwman, Richmond, B.C.
Irene and John Hoogland, Vancouver, B.C.
Esther and Andy Faber, Burnaby, B.C.
Jackie Hulstein, Vancouver, B.C.
and 26 grandchildren.

In our sorrow we are comforted by the knowledge that he was eager to meet his Lord.

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The total value, after completion will be $200,000.00.

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CANADEES VAN OEKRAINISCHE AFKOMST:

GROOT EN VROOM SCHILDER

door MARCUS VAN STEEN

WILLIAM KURELEK, wiens ouders vroeger uit de Oekraine naar het westen van Canada waren gekomen, is een van de meest geslaagde schilders van Canada. (Globe and Mail Photo)

(Can. Scene) — William Kurelek, een van de meest geslaagde schilders in het Canada van heden, werd in 1927 in een schuur, ongeveer 160 mijl ten noordoosten van Edmonton in Alberta, geboren. Zijn vader, Metro Kurelek, had vier jaar tevoren zijn geboortedorp Borivsti verlaten, 18 jaar oud, en zich in het westen van Canada, waar reeds zoveel Oekrainers woonden, gevestigd. Een vriend van zijn vader, een zekere William Hoculak, had zich voor zijn komst naar Canada borg gesteld en het was de oudste dochter uit het gezin der Hoculaks, Mary, die hij zich tot bruid koos.

Hun zoon William werd een grote teleurstelling voor zijn ouders. Getrouw deed hij al het werk, dat van hem werd verwacht, maar zijn echte belangstelling ging alleen uit naar tekenen en schilderen. Dit viel voor de vader moeilijk te begrijpen en werd beslist niet gewaardeerd. Het lag echter niet in William's aard, opzettelijk tegen de wil van zijn ouders in te gaan. Hij voelde zich, integendeel, als het ware geroepen om het vele werk van zijn ouders, en door hen van al die pioniers, die honderdduizenden Oekrainers, die op zulk een veelomvattende schaal aan de ontwikkeling van het westen van Canada hebben bijgedragen, in de herinnering vast te leggen.

Op zijn tot in kleinigheden nauwkeurige schilderijen ziet men dan ook zijn ouders en buren, thuis en aan het werk. Aan de gehele wereld laat hij zien, in wat voor soort huizen ze woonden, de natuur, die ze aan banden hebben weten te leggen, het land, dat ze hebben ontgonnen en de tegenspoeden, die ze hebben doorstaan. Behalve de natuurlijke tegenslagen als droogte en hagel, hebben de Kureleks ook hun persoonlijke moeilijkheden gehad: een brand die hun eerste huis vernielde. Hun hele tarweoogst werd eens op één dag geheel vernield door sprinkhanen, waarmee het werk van een jaar in één keer verloren ging. Kurelek heeft van dat alles aantekening gehouden.

Ontmoedigd door de tegenslagen in Alberta, verhuisde het gezin Kurelek naar Stonewall in Manitoba. Gedurende een periode van twee jaar leefden zijn vrijwel uitsluitend van vis die zij in de buurt vingen en van paddestoelen uit de bossen. William en zijn broer John bezochten de school in Stonewall, en later de high school in Winnipeg. En in die tijd begon hun vader eindelijk ook wat meer succes te krijgen. De prijzen gingen tijdens de tweede wereldoorlog met sprongen omhoog, en het werd nu ook mogelijk dat William naar de universiteit van Manitoba ging, waar hij in 1949 zijn B.A. graad behaalde.

Toen echter begon zijn liefde voor de kunst de overhand te krijgen. Ondanks de herhaalde pogingen van zijn vader om hem te bewegen in het onderwijs te gaan of medicijnen te gaan studeren, besloot hij naar het Ontario College of Art te gaan. Hij werkte om zijn opleiding te betalen, voornamelijk in zg. lumber camps, maar later accepteerde hij elk soort werk dat beschikbaar was om te kunnen studeren in Mexico en in Engeland.

Hij heeft een heel aparte stijl, die men bij geen van zijn tijdgenoten terug vindt. Hij benadert de schilderkunst ook op een geheel andere manier. De kunst op zichzelf is voor hem niet genoeg. Hij zegt: "Iemands ziel te kunnen redden is oneindig veel belangrijker dan het beoefenen van de kunst om de kunst". Dit sterke religieuze gevoel vindt men in al zijn werk terug, zelfs in de schilderijen die op zichzelf geen religieus thema hebben. In landschappen bijvoorbeeld, waar anderen vaak een atmosfeer van sereniteit scheppen, brengt Kurelek een gevoel van verschrikking, zoals Van Gogh en Bosch dat deden. Hij lijkt ons steeds te waarschuwen dat wij tot ondergang gedoemd zijn als we de geestelijke verzwakking van onze tijd niet herkennen en aanpakken. Hij ziet het kwaad van onze wereld in onze jacht naar wereldlijk bezit, onze vereëring van technologie en onze zinnelijke lusten, in plaats van meer aandacht te besteden aan eeuwige waarden. In een van zijn schilderijen *Behold Man Without God* laat Kurelek zien hoe de mens God opzij duwt en er een mechanisch monster voor in de plaats zet.

Ondanks het feit dat Kurelek zich niets aantrok van kunstrichtingen en mode in de kunst, had hij meteen succes toen hij zijn werken voor het eerst exposeerde in Isaac's Gallery in Toronto in 1960. Het Museum of Modern Art in New York kocht zijn *Hailstorm in Alberta*. Daarna verkocht hij werken aan de National Gallery, Eerste Minister Pearson, en aan de meeste vooraanstaande kunsthallen. Het Museum betaalde $200 voor die eerste aankoop, maar thans ontvangt Kurelek minstens $2.000 voor zijn schilderijen en practisch alles wordt onmiddellijk verkocht.

Kurelek woont thans in Toronto met zijn vrouw en vier kinderen. Zijn vader die nu 64 jaar is, is een paar jaar geleden met pensioen gegaan, maar dat beviel hem niet al te goed, en al gauw kocht hij weer een boerderij, deze keer in de buurt van Stoney Creek in Ontario. Hij neemt het wat gemakkelijker, teelt druiven en geniet van de omgeving die hem aan de Oekraine doet denken. Hij schudt nog steeds zijn hoofd als hij over het werk van zijn zoon praat en heeft er veel schik in op onnauwkeurigheden te wijzen in zijn landschappen. "Als je een betere boer was geweest," zo vertelt hij zijn zoon, "dan zou je ook een betere schilder geworden zijn."

Zwaar verzilverde

THEELEPELTJES

liggen klaar voor U als U ons een nieuwe abonnee aanbrengt voor Calvinist-Contact (en ons tegelijk het abonnementsgeld stuurt).

Deze lepeltjes zijn in Nederland gemaakt en dragen afbeeldingen van bloemen, klederdrachten of provinciewapens.

Wilt U daarom even opgeven of U een Bloemen- Klederdracht- of Wapenlepeltje wenst?

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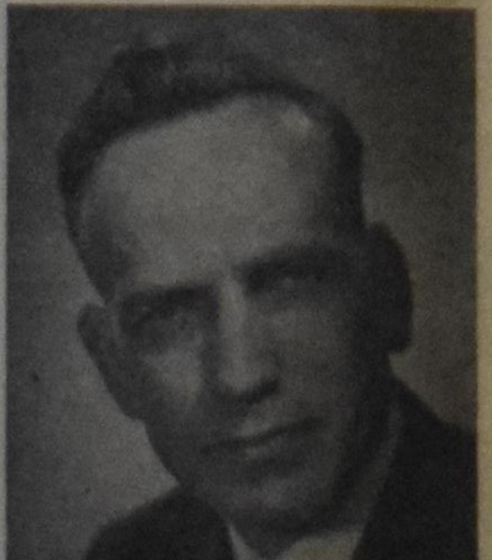

The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report on his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

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